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Chronicle

Home News.—The Sixty-sixth Congress reconvened for its regular session on December 1. On the following day the President's annual message was read, and was

The President's Message remarkable for the absence of reference to the rejection of the Peace

Treaty. The railroad question, Mr. Wilson said, he would take up later. The message was confined to the discussion of legislation on the various domestic questions which are pressing for solution. He recommended the establishment of a budget system under which appropriations should be made with reference to a single comprehensive plan of expenditure, with responsibility concentrated in the Executive, and the creation of a system of auditing by which it would be possible to ascertain whether the Government money had been expended wisely, economically and effectively. He urged Congress to simplify taxation and especially income and profit taxes, so that they may not be destructive of energy and productive of waste and inefficiency. Deprecating the policy of isolation in business, he insisted on the necessity of the United States taking its share in the expansion of world markets through friendly co-operation and fair competition, and of adjusting its methods to the fact that it is now the capitalist of the world. Other measures which he recommended were assistance for soldiers to find the places for which they were fitted in the daily life of the world, and special consideration of the plan suggested by the Secretary of the Interior for taking up undeveloped land; the successful maintenance of many strong and well equipped chemical plants, with a particular view to manufacturing dyestuffs; encouragement of farmers to increase the production of food; and the preservation and development of native forest resources by both State and Federal authorities.

A large portion of the message was devoted to the consideration of the causes of unrest, which, the President declared, were superficial rather than deep-seated and would disappear with the return of the country to normal conditions. Advocating a minimum restriction on personal liberty, the President, nevertheless, recom-

mended that the Government be given power to deal with persons who incite to crime and insurrection under guise of political evolution. He recalled recommendations made by the Attorney General to this end, and his own recommendations for legislation directed to reduce the high cost of living. He urged extension of Food Control beyond the period of war, regulation of cold storage and interstate commerce, the democratization of labor based on a recognition of the right of the workingmen to participate in decisions which affect their welfare and to a wage which shall make life tolerable for them and their families, the abolition of class antagonism, and the accomplishment of reforms through the established orderly processes of representative government.

The recent conference between the operators and the miners called at Washington by the Government has failed to produce the good results so confidently ex-

The Coal Strike pected of it. Mr. Wilson, Secretary of Labor, suggested a settlement but the miners refused to accept it, and rested their case with Dr. Garfield, the Fuel Administrator. His plan of settlement, proposed after a meeting of the Cabinet, has also been rejected by the miners.

At the opening of the conference, on November 13, Secretary Wilson suggested that wage-scale committees, representative of all the fields of operation, proceed to negotiate an adjustment. He declared that in the present industrial condition of the country and of the world the demand of the miners for a thirty-hour week was impossible, in fact such a limit would defeat the miners' purpose of securing more labor during the year. There were a number of circumstances that made uniform working of the mines impossible: interruptions in mining operations due to breakdowns and accidents; variation in demand for coal at different seasons; and insufficiency of means of transportation which has led to the system of allotting cars to the mines in proportion to their daily capacity, and to the consequent practice on the part of the operators of trying to produce the

greatest possible daily capacity by employing more men in the mines than are needed for the production of the supply of coal for the use of the country. These circumstances are at present, Secretary Wilson said, beyond control. Besides, the reduction of the miners' day to six hours would be an experiment in productivity, not justified in the actual after-war, unsettled conditions.

Secretary Wilson also declared that the sixty-per-cent increase in wages demanded by the miners, could not be granted, because such an increase would give an unjust advantage to them as compared with the rest of the people. The entire population of the country, as a result of the sixty-per-cent increase, would experience a disproportionate increase in the cost of living and would be forced to pay unjustly for the larger wages of the miners.

The "stand-pat" attitude of the operators, continued Mr. Wilson, was also impossible, notwithstanding the fact that the contract between the miners and the operators still has a legal existence. Relief should be given the miners because the cost of living has increased since 1913 between seventy-three and seventy-nine per cent, whereas the wages of the miners in the same period have increased only between thirty-four and fifty per cent. The Government was prepared to raise the selling price of coal should that be necessary in order to give justice to the miners, but it would not increase that price in such a way as to work injustice to the entire populace.

The scale committees delayed in reaching an agreement, and the danger of a coal famine daily became more imminent, owing to the fact that the miners in spite of the recall of the strike order had not been told to return to work and indeed had not returned in such numbers as to resume anything like normal production. Dr. Garfield, the Fuel Administrator, therefore, acting by direct authority of the Cabinet, called a meeting of the scale committees. In addressing these committees on November 19, Dr. Garfield said that he was representing the people of the United States in a different way from the Secretary of Labor. The Secretary's function was to effect conciliation, Dr. Garfield's was to see that an adequate supply of coal was furnished to the people, at a price that was not excessive. His purpose in calling a meeting of the scale committees was to furnish them with the data which he would use in determining what wage increases could be properly borne by the people.

On November 20 the operators waived their demand for the continuance of the contract made with the approval of the Coal Administrator in May, 1918. They refused to grant a six-hour day, but submitted the proposal of an increase of fifteen cents a ton for pick and machine miners and a twenty-per-cent increase for day labor; they declared that this scale would mean an increase of 23.2 per cent for pick workers and 35.1 per cent for machine workers, a general increase of \$170,-

000,000 in the wages of mine workers, and an increase in the price of coal at the mouth of the mine of from thirty-five to forty cents a ton. These concessions, it was maintained by the operators, would, together with the advances in wages granted since 1913, represent an increase in wages considerably above the increase in the cost of living. The miners refused to entertain these proposals. The miners made a counter-proposal of a forty-per-cent increase, with a seven-hour day, a half-holiday on Saturday, and a provision that all disputes should be referred back to their respective districts for settlement. This proposal was rejected by the operators. The operators then proposed a general increase of twenty per cent. This was rejected by the miners. The operators then suggested three methods for compulsory arbitration. All these methods of arbitration were rejected by the miners.

On November 21, Secretary Wilson again intervened with a proposition that there should be a flat increase in mining rates of 27.12 cents a ton, a flat increase in day wages of \$1.58, and an increase in yards and dead work of 31.61 per cent. The miners accepted this proposal under their former conditions of a seven-hour day, a half-holiday on Saturday and reference of all internal disputes back to the districts in which they originated. The operators objected to the proposal on the ground that from 80 to 90 per cent of mining in the central competitive field is by machine, and the increase suggested by the Secretary meant a wage increase of 118 per cent and an increase over wages in 1914 of 131.7 per cent. Secretary Wilson defended his position on the basis of statistics furnished by the Labor Bureau; from these statistics it appeared that the cost of living for miners had increased 79 per cent since 1914.

On November 24, Dr. Garfield announced at a meeting of the operators and miners that the Government intended to make a definite proposal to the two parties to the dispute, based on the following principles: The public must not be asked to pay more for coal than was absolutely necessary; the increase in the miner's pay must not exceed the general average increase in the cost of living; the public must not be asked to pay for the increase in normal profits allowed during the war in order to stimulate production; the increase should be borne by the operators or the public or both on the basis of the foregoing principles; and the needs of Europe as well as those of the United States, should be taken into consideration.

On November 26, Dr. Garfield announced the decision of the Government to be as follows: An average wage increase for the miners of 14 per cent, maintenance of the present price of coal for the public, and continuance for the present of Governmental control of coal prices. This decision, he said, was final. The operators professed themselves ready to accept the de-

cision, but the miners rejected it. Acting President Lewis stated the miners' position as follows:

Our position is unchanged. We hold the United States Government cannot break its word. The pledge of Secretary Wilson to grant us a 31 per cent increase must be redeemed. In my judgment Dr. Garfield and the Cabinet have committed the most colossal blunder in the history of our nation. They are blindly following an academic theory, without regard to justice to the mine workers or effects on the people of the United States.

He protested that the Government's action meant "continued industrial chaos and intense suffering on the part of the mine workers and our citizenship."

The operators published their acceptance of the Government's decision in the following statement:

Recognizing the seriousness of the present crisis and the urgent need of the country for coal, we wish to advise you that subject to your approval and conditioned upon the mines resuming operations immediately, the Operators' Scale Committee of the Central Competitive Coal Field accepts as a basis for the settlement of the present wage controversy and termination of the strike, the figures submitted by you to the joint meeting of operators and miners held yesterday evening, namely an average increase of 14 per cent to be granted to all classes of mine labor, such increase to be apportioned in accordance with the wage bases that are acceptable to the employees and employers, thus preserving present differentials. Otherwise than as above modified in complete accordance with your proposal, the present contract in all its terms and conditions to be continued in full force and effect until March 31, 1922. We have already notified the miners to this effect.

At the same time we wish to call your attention to the fact that the acceptance of this increase in wages without any increase in selling prices entirely eliminates the profits of a large number of mines. Such a large number, in fact, we fear that the production of coal will be seriously affected. We understand that operating statistics for 1919 are not now in your possession and we shall rely upon the Government, when such statistics are properly assembled and presented, to make such adjustments in selling prices as will permit these mines to make such fair and reasonable profit as they are entitled to under the Lever law.

On November 27, the conference, after further fruitless attempts to reach an amicable agreement, came to an abrupt end. An absolute deadlock now prevails.

Italy.—The striking feature of the recent parliamentary elections in Italy was the appearance of the Popular party composed of Catholics. It went into the

**The
Elections** campaign with a well-defined program of social reconstruction especially suited to the after-war problems, and on the whole made a successful beginning, for it sent one hundred deputies to the Chamber, a well united and patriotic group. In the elections of 1913, twenty-four Catholics were chosen, but there was little cohesion among them and they had no definite or party platform. The seats won in this election were not captured without a struggle. The anti-Catholic party resorted to old slanders in order to defeat their rivals. In Rome the Liberal-Ministerialists, partisans of Premier Nitti and a ministry subservient to the principles of

secularism and "laicisation" had placarded the walls of Rome with posters on which, after stating that voting for the Nationalist party meant military dictatorship, while voting for the Socialist party would mean proletarian dictatorship and then barbarism, it was said: "Voting for the Catholics means a clerical dictatorship, a return to the times of Giordano Bruno, the philosopher, who was burned at the stake by religious intolerance." Besides the Ministerialists the Popular party had as opponents the strongly organized Socialists, a small Republican element, and finally the Nationalists who are the survivors of the old Irredentist party now increased by those ultra Italians who are in favor of Gabriele d' Annunzio's filibustering and his raids on the Dalmatian coast. One of the most prominent political supporters of D'Annunzio is Commander Luigi Rizzo, well-known for his daring exploit in the war which resulted in the sinking of two Austrian battleships off the Dalmatian coast. He was elected to represent Fiume in the Chamber, receiving 7,000 votes. The final electoral reports show that the Socialists elected 156 candidates, the Popular party, 100, the Liberals, 161, the Reformist Socialists, 16, the Democrats, 23, the Republicans, 8, the Soldier party, 23, other parties, 8. As contrasted with these groups, the election of 1913 sent to the Chamber 318 Constitutionalists, 70 Radicals, 16 Republicans, 77 Socialists, 3 Syndicalists, 24 Catholics.

While the victory of the Popular party cheered the friends of order everywhere, considerable apprehension is felt owing to the striking gains made by the Socialists. Their anti-dynastic agitation is already causing great unrest in the northern provinces. The Ministerial organ, the *Tempo*, of November 28, evidently felt the danger, for it was not afraid to state "that the supreme moment of the dynasty has arrived." This declaration excited particular attention because of the statement of the directors of the Socialist party who had just declared that "the Socialist victory at the general elections is an act of complete solidarity with the Soviet Republic of Russia, clearly expressing to the Italian Government an order to recognize immediately the Soviet Republic of Russia." According to the *Tempo*, the monarchy must face the crisis "with a willing and intellectual effort." It adds that the various districts of Italy are so different in their needs that they would disintegrate in case of an internal upheaval which might deprive the monarchical principle of its authority, the only pivot and bond of their union. On December 1, when the King was about to read his speech from the throne, the extreme Socialists shouted *Viva Socialism* and left the Chamber. The King proceeded without further interruption and emphasized the following points: Italy's intentions are not imperialistic, her foreign relations are extremely cordial, a program of reform will be introduced and through it Italy hopes to conserve and spread Latinism, of which she is the mother.

Mexico.—Part II of the findings of the Fall Committee is so interesting and important that the booklet should be in the hands of every reader of AMERICA.

Findings of Fall Committee Its pages verify once again, by sworn statements and other indisputable evidence, the facts set forth in AMERICA,

these last six years. On June 20, 1916, Secretary Lansing addressed to the Carranza Government a note in which he deplores the outrages committed in Mexico. According to the Secretary "continuous bloodshed and disorders have marked its [the revolution's] progress." He complains of "outrage after outrage," "atrocious after atrocity" (p 347), although at this time, other members and friends of the present Administration were publicly denying the existence of these crimes and charging those who made the accusations with dishonesty. Further, the United States gave every possible encouragement to the *de facto* Government in the pacification and rehabilitation (*sic*) of Mexico (p 351). Other facts are as follows: Children and young girls have met and are meeting today most awful fates: little children lie in the streets of Mexico City, naked, except for the scant covering afforded by newspapers: thirteen children were found under one attic stairs, eating garbage: girls are sold to ruffians at four pesos apiece (p 376): revolutionists invaded factories where young girls worked and not one of the 200 occupants escaped (p 377). After one raid of Carranzistas eighteen Sisters of Charity were found dead, victims of brutality (p 378): the victims of these ruffians ranged from three years old to eighteen, the average age was eleven years (p 378): American women and girls suffered a like fate (p 379): even the Mexico City press admits that there are 129,000 homeless children in Mexico City alone (p 381): last April in the Tampico region, bandits carried off thirty-two women who are now prisoners in the hills: later a little girl shared the same misfortune. On July 24 the Yaqui Indians, in Sinaloa, swooped down on a train, killed the men and carried off the women who "are held in the hills today with the soles of their feet shaved so they cannot escape over the cactus ground." On July 22 a permit was issued in Mexico City giving people permission to eat horse meat: in Durango 17 out of 22 candidates for the governorship could neither read nor write (p 381): in a village of Michoacan 200 little girls of ten and eleven years were carried off by bandits: (p 382) ten thousand Spanish anarchists went to Mexico after the execution of Ferrer (p 389): only about one-half of one per cent of the Mexican people are revolutionists (p 392): about seventy-five per cent of the men in the Administration are corrupt (p 394): under Carranza people were allowed to vote only one way, for the military party (p 398). Mr. Weeks, editor of *La Revista Mexicana* and the *Mexican Review*, is a Carranza propagandist (p 421): in the pay of the Government (p 424): the paid subscriptions of the latter paper never exceeded two per cent or two and a half per

cent at most of the total issue: the Mexican Ambassador to the United States made up all deficits, usually about ninety-eight and a half or ninety-nine per cent of the total cost (p 428): massacres and murders were frequent and atrocious, even the Boy Scouts being victims (pp 389, 453, 456, 457, 458). Carranza military strength is 67,000 men, bandits who kill and rob, thus supporting themselves (p 463): they are filthy; the poor are filthy, so are the streets and cars which crawl with vermin (p 467): everything is in ruins (p 465): the churches being especial objects of wrath.

Many churches are in ruins; the priests have been killed or expelled; the nuns—heaven only knows what their fate has been. Valuable paintings stolen from the churches have been offered in little shops for a trifle. Many of the churches were turned into barracks or into stables and defiled in such other ways as depraved ingenuity suggested. In Merida, the capital of Yucatan, Alvarado gave orders even to break the bells. Nothing is left of venerable cathedrals but the walls and these have been punched full of holes. The entrances have been turned into public latrines. In Sonora Governor Calles would not allow a child to be baptized. He lost no opportunity to show his hatred of all religion. He offered to rent a church to be used as a market in Hermosillo for fifty pesos a day, etc., etc.

Dr. Tupper, a Baptist minister, admits that he and his daughter received presents from Carranza (p 500), money also, but this latter, he claimed, was for expenses incurred (p 502). Most interesting of all is a letter to Tupper from Senator Morris Sheppard of Texas, in which Carranza is wished all success in the "sacred cause he represents" (p 505). Following quickly on this (p 524) is a description of outrages done by Mexican revolutionists against the American Red Cross.

This internal disorder has been further emphasized by difficulty with the United States over the arrest and detention of our Consular Agent at Puebla, Jenkins. Not long since Jenkins was seized by bandits and after a few days released only to be arrested by Mexican authorities for the strange charge of "rendering false judicial testimony." His release was demanded by the United States Government and refused by Mexico, whereupon, under date of December 1, our Secretary of State sent a second note insisting on the release.

Senators and Congressmen are greatly exercised over the new turn of events, although this last outrage is not more glaring than many others done against the United States. Senator Fall, chairman of the committee investigating Mexican affairs, has returned from the border and has placed evidence of conditions there before Secretary of State Lansing. According to press reports the Senator will lay before the Senate proof that I. W. W. agitators found haven in Mexico while directing propaganda in the United States. Such a course of action will of course complicate still further an already difficult problem. At the same time it will bring home to the American people a truth insisted on by AMERICA six years ago, viz: that the Mexican revolution was and is an I. W. W. movement.

Holland's New School Bill

J. VAN DER HEYDEN

HOLLAND is preparing to take a step in the matter of education that would have been thought Utopian some years ago, a step that will place all private primary schools and even the first grades of the secondary schools as well as all normal schools upon practically the same footing as the public schools, as far as State support is concerned. A bill to that effect presented by her Majesty's Government and favorably reported upon in committee is to be enacted into a law before the end of the year and to be enforced beginning January 1, 1920. It will give Catholic as well as other parents who entertain conscientious scruples against neutral, State education full and adequate justice in that most vital of all problems—the school problem.

There is no country in the wide world that can boast of a school law even approaching, for fairness and broad-mindedness, the above-quoted Dutch bill, which, except, perhaps, for the amount of salary accorded religious teachers, is sure to be voted by the legislative bodies of the land. In very truth, Holland is setting a pace that Catholics everywhere may wish to see followed in all countries. It is the true and only solution of the burning question, because, while respecting all beliefs and safeguarding all interests, it secures to all an equal share in the taxes levied on all, and procures, beside the same advantages of instruction in all the secular branches, such special advantages as Catholic and Protestant parents alike desire for their offspring.

Before mentioning some of the features of the bill, that speak especially for the broadmindedness of its framers, it may be well to say that its provisions are such as to preclude any and all State interference in the conduct of the private schools that might thwart their *raison d'être*. The 208 articles of the project appear to have been inspired from first to last an earnest desire to satisfy even the most critical, and to secure to every child of the land the best that can be wished for within the unavoidable limitations of human frailty.

For instance, the bill ordains that parents living at a distance of more than four kilometers from a school giving such instruction as they desire for their children must be assisted from the town treasury to enable them to send the children to a school meeting with their requirements. Thus a Catholic family settled in an entirely Protestant neighborhood, where there are but State schools or private Protestant schools, may ask the town authorities to pay for the board and tuition of their children of school age at a school complying with their just wishes in regard to religious instruction. That is a very liberal proviso, indeed; yet, more liberal still is another which stipulates that parents in the above pre-

dicament may, if they prefer, ask the town council to appoint a teacher to teach the children at home, according to the tenets of the faith that is theirs. Further than that it is really not possible to go in order to insure perfect liberty for conscience, fair treatment and the benefits of appropriate education to all the youths of the land.

The State having, of course, every interest in forestalling the undue multiplication of such exceptional cases, the framing of the bill is such as to promote in every way the erection of private schools. It, therefore, imposes upon the commune the obligation of standing for the costs of the ground, of the building and of the furniture for a school that may count upon an attendance of a hundred boys and girls, in cities that have 100,000 and more inhabitants, or upon an attendance of forty pupils, in towns of fewer than 100,000 inhabitants. Indeed, under certain circumstances, with the authorization of the Minister of Public Instruction, such arrangements can be made, even when only twenty-five pupils can be vouched for. The request for the erection of such a private school must be made by a responsible organization and be accompanied with a guarantee deposit of fifteen per cent of the estimated cost. This guarantee fund is to be forfeited to the Commune if the required quorum of pupils has not been reached within a specified number of years. If, on the other hand, that quorum is reached in due time, the sum is refunded to the Association. The costs of maintenance of the school, its repairs, its furnishings are also to be borne by the public treasury, at a rate based upon the average cost per pupil of the public schools in the same town.

The bill, moreover, proposes to grant to the teachers of the private schools exactly the same pecuniary emoluments as is granted to public-school teachers. These emoluments will vary from 800 to 3,200 gilders, according to the grade and the number of years of service, the maximum being reached after nineteen years of continued teaching. This appears to be the only clause of the bill meeting with opposition, because it is believed to favor religious teachers, who, by their vows, are forever debarred from rearing a family, and whose needs, therefore, are few, while their living expenses are considerably reduced through the community life.

The religious themselves are not likely to protest should they come in for a smaller salary than their lay colleagues, even though their eventual pension becomes thereby also curtailed; for the amount of that pension is to be two-thirds of the teacher's salary during his last year of activity. He becomes entitled to the stipend at sixty-five years of age, or also, after at least ten years'

service, if sickness or accident incapacitate him for further duty.

Albeit the Government shows a disposition to favor in every way the foundation of church schools, it is far from seeking to exclude religious instruction from the curriculum of its own schools. The new bill explicitly calls for such religious instruction in the public schools as the parents demand for their children; and this instruction is to be given, not after or before regular school hours, but within these hours, either by the teacher appointed by the State or by a teacher designated by the parish authorities within whose limits the school is situated. Moreover, severe sanctions are provided for teachers who in the fulfilment of their duties render themselves guilty of insulting the religious beliefs of any of their pupils.

There is one clause in the bill to which Catholics would probably object, if the hypothetical condition that prompted it could often and to a noticeable extent become a reality. It is to the effect that in a town where no public schools exist no child may be denied admission to a private school on the ground of its religious belief, except, however, in the case of a boarding-school. The exception again proves the desire of the legislator to be perfectly fair and to make a law acceptable to all fair-minded citizens.

This solicitude is still more manifest in the provisos

inserted in the bill with regard to normal schools, which are also to be built, equipped and maintained out of the public treasury, whilst the teachers are to receive the same salaries as the teachers of the State normal schools, and to come in for the same pension. Moreover, for existing normal schools, at the time the bill becomes a law, the State is to pay three and one-half per cent upon the capital invested in the building to the association which built it.

Secondary religious education is also subsidized in the Netherlands, and higher education would be, if the Catholics had a university of their own. There has often been question of building one, money has been collected for the purpose and the city of Nymegen has been selected for its eventual location. Thus far, however, it is but a pleasant dream that may become a reality in the distant future.

Belgium subsidizes private religious education; but the Belgian law is far from that full measure of justice which Holland, with its Protestant majority, is making ready to bestow upon the country in the interests of all its citizens of whatever belief, and for that matter of those of no belief as well. May the Dutch plan mark the dawn of an era of a better understanding, everywhere, of the righteous claims of Catholic parents to have a share of the money paid out by them for public education, expended upon their children.

Britain's Post-war Social Life

A. HILLIARD ATTERIDGE

WHEN the war began in August, 1914, there was a generally accepted opinion that it would entail widespread unemployment and poverty at home. In the very first week of the conflict the Government issued an appeal to local governing bodies to put in hand at once what would be practically relief works—road-making and the like—to absorb some of the labor that would be set adrift by the stopping of the factories. It was not realized that modern war is a great industry in itself. Within three months munition and equipment factories were being extended, new factories started, huge administrations formed with thousands of clerks. There was employment for everyone, even for boys and girls dismissed from school to share in the new flood of government money that was pouring out week by week in an ever-swelling tide.

Making fireworks and blazing them into the air is not a wealth-producing industry. The money had to be found by a new method. It was a paper currency of hundreds of millions, loan on loan, issue after issue of paper notes to represent the vanished sovereigns. It was financed by

promissory notes drawn on the wonderful future of prosperity that would "come some day with the peace that would "end all war." Wages rose rapidly, prices rose in response to the abundance of paper money, and then again wages were leveled up. "Lightly come, lightly go," is a true old proverb. Money easily obtained was freely spent. There was never such reckless spending in England as during the war years. It was a fool's paradise of paper money.

After twelve months of peace, more or less real, the situation is much the same. War fortunes—largely represented by what are really counters—and high wages have led to a strange recklessness in spending and pleasure seeking. There was never more gambling in London than at present. The Stock Exchange is a favorite resort for those who are anxious to make money that cannot be easily assessed for income tax. Huge limited liability companies are floated every week. There are bridge clubs all over the west-end of London, and in the east and south large halls are filled night after night by hundreds assembled for whist drives. Racing is again in full swing and

the bookmakers are reaping fortunes over the frequent victories of outsiders, with the "favorite" that carries the bets of the public, second, third or nowhere.

"Lightly come, lightly go," is a true proverb, and war profits are being spent recklessly. The jewelers and the ladies' dress stores and the great restaurants are raking in the paper money. One cannot glance over the advertisements of the newspapers without finding evidence of the prevailing extravagance. Take one instance out of many, a west-end jeweler advertises a new pattern of what is called a "lorgnette." In Paris the word means an opera glass, in London it means a pair of eyeglasses mounted on a short handle, about three inches in length. This new lorgnette is mounted in gold and platinum and studded on the handle with small diamonds. The price is only 200 guineas, about \$1,000. Many a workingman is glad to get for a year's hard toil the cost of this vulgar toy, vulgar, I say, because such useless expenditure on a pair of eyeglasses is the mark of the vulgar-minded ostentation of the new-rich.

There is a dancing mania. It broke out at the time of the armistice. It has gone on ever since. There are afternoon dances, evening dances, dances through the night. Restaurants, hotels, public dancing rooms, night clubs, all cater for it. The latest hall opened in the west of London (but too far west to be in the strictly fashion-

able quarter) caters for all comers. It is called the "*Palais de Danse*." There is room on its floor for 1,000 dancers and further room for 1,000 more resting, looking on, flirting or taking refreshments. There are 100 men and women teachers of dancing to direct the entertainment. No need of introduction to find a partner. A six-penny "partner ticket" is bought and a master of ceremonies finds a lady ready to dance. There are two jazz bands, one of them guaranteed to be imported from America. The place opens in the afternoon and again in the evening.

And all this dancing, gambling and extravagance goes on while the country is every day adding more than 1,000,000 sterling to its debt, and strike after strike tells of the widespread labor unrest. There are large numbers out of employment, living on a weekly government dole that must soon cease. The price of bread is kept down by a subsidy from the taxes. Coal is dear and scarce and is rationed as in war time. One hears of people who cannot get any and are trying to bear the early cold of winter as best they can. No wonder there is a current of discontent and much anxiety as to what the winter will bring. But all the while there is this carnival of extravagance amongst those who have "money to burn." This is one of the dangers of the time. It is a continual source of deepening unrest.

The Church in Slav Land

A. E. SAGUNTINUS

THE horizon in Russia is overcast by militant atheism, religious, cultural, and social. From a religious point of view, Bolshevism in Russia is the combined product of the stagnation of the Russian Church, the atheistic philosophy of Russian universities, and the hatred of Russian and Jewish Socialists for the autocratic regime of Russia. Russian Christianity is atoning in anguish for the delinquencies of the past. Instead of defending the name of Christ by stalwart steadfastness in the Christian religion, the Russian Church supinely submitted to misuse at the hands of the Russian bureaucracy. The master who strangled her with a golden thread is gone, but his whilom slave wreaks bloody vengeance upon her.

The war waged against the Russian Church is at the same time a war against the Catholic Church. Bolshevism aims at the destruction of the dogmatic, ethical and social teaching of Christianity, by every weapon the perverted wit of man can devise. It does not make any distinction between Catholicism and Orthodoxy. Veniamin, Archbishop of Omsk, under date of February 7, 1919, wrote to the Holy Father vividly depicting the crimes of Bolshevism against Christianity.

The Churches of the Kremlin, of Moscow, Jaroslav, Sym-

pheropol have been sacked, and many historic shrines as well as the Patriarchal libraries of Moscow and Petrograd have been devastated. Vladimir, Metropolitan of Kiev, and twenty Bishops and hundreds of priests have been murdered, after torture and mutilation; some of them were buried alive. Religious processions at Petrograd, Kula, Kharkov and Soligalich have been scattered by machine gun fire of the Bolsheviks. The Church is persecuted and assailed with a fiercer hate than that of the Pagans in the first three centuries of Christianity. The virgins consecrated to God have been violated. The socialization of women is proclaimed. The most shameful passions have been let loose.

There is no exaggeration in this pathetic letter of a bishop of a separated church to the Head of Christianity. And like the followers of orthodoxy, the Catholics of Russia, either native Russian, or Lithuanian, Poles, Armenian, Georgian and German, living in Russian towns are trembling under the same yoke. Is there, therefore, ground for any hope of a salutary, though slow, infiltration of the life-giving principles of Catholicism into Russia? One of two fearful alternatives seems to constitute the prospect for that unhappy land. Either Russia will be de-Christianized and become the slave of Bolshevik hate, or it will suffer a dreadful reaction, accompanied by massacres of the unfortunate Jewish

race, and culminating in abject slavery to an intolerant, self-worshiping autocracy.

To what extent does the dissolution of Russia give birth to a powerful Catholic Poland? To be sure, the revival of Poland as a potential bulwark of Catholicism in Eastern Europe, is something for which to be thankful. The heroic nation that saved Christianity at the very gates of Vienna, and kept aflame the torch of her Catholic faith in the midst of the most cruel sufferings, cannot fail to reaffirm her championship of Catholicism in Europe. But even in Poland things are not all sunshine. The Poles in Russia, in spite of their efforts, could not help feeling what a great Polish writer called the Russification of the Polish soul. In the Russian *gymnasia*, the Polish youth at times underwent the deadening influence of the pessimism and agnosticism of the literature of Russian decadents. Warsaw became the center of an obscene, irreligious and Socialistic press. Magazines were founded, such as the *Independent Thought*, with the avowed object of eradicating from Polish hearts their abiding faith in the Divinity of Jesus Christ. The Mariavite schism laid bare some of the evils threatening the sound health of Polish Catholicism. The Polish priesthood has been deprived, by restrictive laws, of an adequate number of recruits, with a resulting increase in irreligious movements. The new republic of Poland has started with a profession of Catholic faith, but voices already are heard in protest against the so-called clericalism of the Polish political leaders. Moreover, economic distress is everywhere the goad to unrestrained overthrow of the existing order, and Poland will not escape its visitation. Hunger lends willing ear to the fierce demand that the present economic order, which enslaves the workers to the tools of production, shall be at once replaced by one wherein each worker will control the tools of production in his respective calling, and also manage the sale of his output and possess enough land to raise the staple articles of his food. That this not unreasonable ideal might be reached by patient education in responsibility, is tenable, even though men are yet far from being animated by equally strong motives to engage in effort, or endowed with equal capacity for production; but that statutes, drawn with utter disregard of facts, and childish indifference to human dependence upon the mechanics of procedure, can conjure the millennium, is hardly to be discussed. The effort will be made in Poland, perhaps, as in Russia, to rearrange everything by abstract decrees. And, of course, the champions of progress will declare that the chief obstacle is the Church and its insistence upon an immutable moral law.

The Ruthenians also constitute a cause of great concern to the Church. In the seventeenth and eighteenth centuries they formed a powerful body of Catholics of the Slavic rite. By violence or intrigue Russia brought about the abandonment of their union with Rome. From 12,000,000 Faithful, the United Ruthenian Church was

reduced to the 3,000,000 living within Austrian jurisdiction. "Cuius regio, eius religio." Russian Pan-slavism exerted its influence upon these Austrian subjects who dreamed of a State and a language independent of the Russian empire and the Russian tongue. Unfortunately, the development of Ruthenian nationalism, in its birth and evolution, saturated the Ruthenians with hostility to the Poles and Latin Catholicism. The Ruthenians held the Poles and the Polish Catholic Hierarchy accountable for their intellectual stagnation, for the denationalization of their nobility, and for the poverty of their literary culture. Before the outbreak of the war, a strong movement towards schism was fostered in Galicia by Russian gold. The so-called "Moschatophil" clergy leaned too openly towards the Russian Church. Ruthenian peasants were led to pilgrimages to the *lavra* of Pochaev, the fortress of Russian schismatic monasticism in Volynia, and were there harangued by Russian bishops. On the other hand, the so-called Ukrainophils, who devoted their attention to the shaping of a Ruthenian nationality as opposed to the Russians and Poles, seemed too eagerly to follow radicals and Socialists in their enmity towards Catholicism.

The creation of an independent Ruthenia will sharpen the antagonism between Poles and Ruthenians, and widen the rift between the Latin and the Slavic Churches. Whatever the fate of Lemberg, its disposition will be a fertile source of endless conflict, political and religious alike. The town is Polish by reason of the fact that the great majority of its inhabitants are Poles; yet it is also the cradle and ancient capital of the Ruthenian principality. If the Ruthenians are not drawn into the whirlwind of Russian Bolshevism, they are only too likely to make effective and more pronounced their earlier orthodox tendencies as a weapon for the preservation of their political unity against the religious and national propaganda of Poles. The leaders of Ruthenian nationalism consider Orthodoxy as the soul and mind of their race. They are mindful of the brilliant pages in the history of Kiev and no less mindful of the sufferings of the Ruthenian United Church under Polish control. Once again the spirit of excessive unreasonable nationality hampers the work of Christ's Church. And, sad to say, affairs are little better in tri-lingual Jugoslavia, as will be shown in another paper.

Cooperation and Copartnership

JOSEPH HUSSLEIN, S.J.

A FEW years before the Great War a strike was declared in one of the Italian glass-blowing industries. Unfortunately for the men, the employers' association had been most thoroughly organized, and the workers soon found themselves engaged in a losing fight. The funds from which to pay the strikers were rapidly running low and defeat was staring them in the face. At this moment, as Mr. Andrew E. Malone describes the event in

the *Irish Monthly*, a flanking movement was decided upon. Sufficient capital was collected by the workers and a cooperative society was formed that now gave employment to the men on their own plant. The experiment proved too successful to be discontinued with the termination of the strike. A period of sharp competition between the workmen's cooperative and the employers' plants naturally followed. It was a severe test for the workers' endurance and the financial soundness of their venture. But every difficulty was overcome, and by the end of the war one-half of the entire output of bottles in Italy was produced in the four large factories of the Federated Cooperative Glass Works, owned and managed by the workers.

The success of the Bottleblowers' Union was a lesson not lost upon the workers in other industries, and soon almost every department of production could number its enterprises cooperatively conducted by the men engaged in them. The movement had proved the ability of the workers to manage their own industries in open competition with capitalistic factories and workshops.

In the United States workmen's cooperative productive societies sprang up periodically during almost the entire history of the labor movement. They were usually founded under conditions precisely similar to those under which the Italian union began its venture. A series of labor defeats was likely to be followed by a mushroom growth of cooperative productive societies. They did not, however, share the permanency of the Italian undertaking, but either failed or became capitalistic with success, or else disappeared so noiselessly that no further record can be found of them in contemporary documents. Yet these desultory pre-war efforts were no test of what could be accomplished under more favorable circumstances. Cooperative production in industry was more successful in France and England during this same period, but in the latter country the movement has partly been absorbed by the cooperative mercantile organizations. The immense productive enterprises of the vast cooperative trading society of Great Britain were not necessarily cooperative, but were ordinarily conducted on a mere wage system, with the cooperative society as the employer. In this sense we must understand the following passage from a publication issued by the Cooperative Printing Society, Ltd., of London, Manchester and Newcastle:

The cooperative movement already covers a wide field of activity. It already controls a very large share of the distributive trade, both wholesale and retail, and in cooperative factories controlled by the wholesale societies, which are really consumers themselves, the production of a large variety of goods is carried on without the intervention of the profiteer. It is possible to live in a cooperative house built by a cooperative building department, furnished in every detail by cooperative products. Coal to keep the house warm and for cooking may be provided from a cooperative colliery. Food grown on a cooperative farm may be brought to the door in a delivery van built in a cooperative carriage works. Books may be printed by the cooperative press. Tobacco or a cigar may be smoked which has been supplied by a cooperative tobacco factory. From the

cooperative factories every kind of clothing may be supplied and kept clean by a cooperative laundry. Money can be saved in a cooperative bank, and the dependent provided for by insuring with the cooperative insurance department. In short, it is perfectly true, as private trading interests declare, that the cooperative movement is a menace to private enterprise. It is the greatest danger to the exploiting agencies by which certain sections of the community grow rich at the expense of the people.

During the present year a decision was arrived at by the trade unions of Great Britain, with their 5,000,000 members, to join forces with the Union of British Cooperative Societies, with a membership of about 4,000,000, "to dominate production, consumption and distribution in Britain." Allowing for an overlapping, the new federation approximates to a membership of 7,000,000. The banking business of the trade unions was to be undertaken by the 500 branches of the Cooperative Wholesale Bank. Yet this development, too, does not necessarily imply a growth in cooperative production, but in cooperative trading and banking. The expansion of cooperative productive societies has apparently been delayed by the desire of British workers to have the Government take the risk of ownership and give the workers the complete control of the industries in which they are engaged. This mixture of Syndicalism and Socialism is the newest development that has spread from England to America. It is possible that in time it may be supplanted by a more complete development of the idea of cooperative production, which has been so successful in agriculture and has been equally successful in many industrial enterprises conducted upon the Continent, including the construction of railways and aeroplanes.

But it is not necessary that cooperative enterprises should be undertaken by the workers exclusively. Hence the value of copartnership, defined as: "A system of industry under which the great mass of workers will not only have a direct interest in the profit of their work, but be *part owners* of the capital with which it is carried on." Copartnership of necessity includes profit-sharing, but profit-sharing by itself alone is not copartnership. It is "an agreement, freely entered into, by which the employee receives a share, *fixed in advance*, of the profits." Copartnership may often be the most feasible method of cooperation where larger sums of capital are required than the workingmen themselves can furnish from their own resources. They consequently invite outside shareholders to provide a portion, greater or smaller, of the capital needed. Labor then shares, according to its own contribution, both in the profits and the control of the business. This plan was evolved by workingmen themselves in England and was put into successful operation on the initiative of employers as well as of labor.

In the typical English labor copartnership society, as described by Aneurin Williams in 1913, each shareholder was given a single vote, irrespective of his or her amount of share capital. The latter might never exceed £200 for any one individual. The committee of management was democratically elected by the shareholders and every

class of the membership was to be represented. This included the customers, who were the cooperative societies, that also held shares. The division of profits is thus explained:

The first charge upon the net profit, after providing for depreciation, reserve, etc., is usually a dividend of five per cent on the shares. The profit remaining after that is divided as a dividend to the workers on wages, a dividend to the customers on the amount of their purchases, a small additional dividend on shares, certain payments to educational and provident funds, and so on. Thus shares may in a prosperous society get a total return of six or even seven per cent., labor a dividend of 1s. or 1s. 6d. on wages (in pre-war values), and customers a rebate of perhaps 8d. in the pound on their purchases. The figures, of course, vary greatly. In all the more modern societies the worker cannot withdraw his dividend on wages in cash until he has accumulated a certain sum in the shares of the society. Up to that sum it is capitalized.

Employers themselves have often taken a leading part in the development of copartnership as well as of profit-sharing schemes, as we find them in many instances earnestly promoting the shop-committee system. It is a very false assumption that what is of advantage to the laborer must be of disadvantage to the employer. The story told of Robert Owen is well to the point. "If my men wished," a factory owner said to him, "they could save me £10,000 a year by better work and the avoidance of waste." To which Owen briefly replied: "Then why don't you give them £5,000 a year to do it?"

Hence the advances made by many of the large progressive firms to give their employees a share both in the management and the dividends of their industrial undertakings. Mr. Leitch's conception of "Industrial Democracy," as worked out by him for twenty large American corporations, has already been sufficiently alluded to in the columns of AMERICA. He briefly defines it as "the organization of any factory or other business institution into a little democratic state, with a representative government which shall have both its legislative and executive phases." The payment of free dividends to the workers over and above their wages is arranged so as to depend solely upon what the men actually accomplish in their own departments. ("Man-to-Man. The Story of Industrial Democracy.") While such plans are not the ultimate perfection, they have somewhat removed antagonism and dissatisfaction. The perfect gild idea would, of course, be realized only in an industry personally—not collectively—owned by the workers and cooperatively managed by them. Yet this ideal may be but one of many methods in which industrial democracy can ultimately be achieved. Cooperation and copartnership arrangements, public ownership and privately conducted enterprises may all be continued side by side as shall be demanded for the common good.

The large corporations themselves were in a manner democratized years ago by the thousands of small investors who often bought a great portion of their shares. But their management did not so readily change its autocratic nature. The small shareholder was to be satisfied

with his dividend check and blindly vote "proxies." To protect him from gambling, frenzied finance and outright spoliation, as Victor S. Yarros suggests in the *American Journal of Sociology*, "publicity, democratic control, directorates of a new type, will be found increasingly necessary." If the small investor cannot protect himself the State must do so; for, as the writer correctly says, the only mean between reactionary Bourbonism and Bolshevism is democratic industry. The Church had discovered this centuries ago and consistently acted upon it.

The emphasis throughout this article has been placed upon self-help. It is the Socialistic fallacy to depend entirely upon the State by surrendering land and industry to it and thus establishing a new autocracy in place of the old. It is, on the other hand, the mistake of many more judicious minds, who rightly look instead for a wider distribution of productive property among the workers themselves, to seek to attain this end by legislative measures almost exclusively. The lesson of the gilds should here again be of service to our trade unions.

It is well that there should be State regulation protecting the small investor and discriminating in his favor within all just limits. It is well that the burden of taxation should bear increasingly upon those who accumulate shares in their own individual hands, whether from one or many corporations, so that there may be the widest just distribution of voting stock among the people. It is well that the manipulations of speculators should forever be made impossible by a relentless publicity and by adequate legal action. But the first step towards a true democratic industry is self-help on the part of labor and of the many sincere employers who are eager to promote the new order that alone can give social stability—provided always that the principles of the Church are not forgotten, on which every sound social system must be based.

Spiritism and Morality

GERALD C. TRACEY, S. J.

HERE is a very interesting account of the New Heaven in a recent number of the *Cosmopolitan*. It goes without saying that it is the spiritistic heaven, for it is drawn by spirit hands and communicated by means of automatic writing. Basil King is the reporter, for he insists on that title, laying no claim to the dignity of teacher of the new and popular cult. Of the old notion of heaven that Christianity has taught there is not a trace. Nearly all the popular writers on Spiritism that are furnishing copy for the magazines and the Sunday supplements agree in making the spiritistic heaven a sublimated earth. "We do not grow weary but we rest often. Sometimes we sleep because it is so lovely, as we sometimes eat. You see all pleasure is real." Nearly every communication insists on the fact that

life goes on very much as it did before. Even animals and plants get an astral existence and though the intellectual Spiritist would scout the idea, the spiritistic heaven is very closely akin to the heaven of the negro revivalist, so vividly portrayed in some of the old plantation melodies. In fact the old southern darkey had a finer imagination than most of the modern mediums, and his heaven was a much more delightful place. The great point was that the old psalm-singing darkey was logical enough to paint the other side of the picture. He did not forget there was a hell. The modern Spiritist opens the gate of heaven to saint and sinner and leaves hell out of the counting.

There is a wealth of unconscious humor in nearly every picture of the higher plane as revealed in the articles that have appeared and are continuing to appear in book and magazine. Yet beneath every fanciful picture there is revealed a principle. And a sorry world it will be if the great churchless millions are swept into the vortex, and a generation grows up shaping its moral life on the "new revelation." "Is any one however great a sinner received on your plane with what we used to be told was the wrath of God?" This is a "lead" question reported by Basil King. The answer is illuminating. "He would be like one terribly maimed and would be treated with special love because of the spiritual anguish he must endure." Then the reporter forgetting his role and turning interpreter reminds the reader that all are ready for the next life except the very depraved whose cases are generally *pathological*. "Not only are all on an equal footing with merely accidental differences when they cross the 'Great Divide' but each soul goes on developing along the lines of least resistance. Desires that were repressed in life are given full vent and the whole after-life is a series of growths and developments. No one is barred from entrance." The greatest sinner, to use one of our familiar expressions, must enter there as one whose right is conceded. Love and beauty make everyone happy and so you have the ideal heaven that is open to all no matter what their lives on earth may have been, however wicked or however good.

It is not hard to follow the far-reaching effect of this New Heaven idea on everyday life. A moral code goes by default for, according to the spiritistic doctrine, the life that has been lived in defiance of moral law is in need of fuller development only. There is no such thing as eternal sanction for sin. There is eternal evolution and whatever of sin and wrong there has been merely retards the immediate happiness of the individual crossing to the other plane. Finally there is complete happiness. Putting the case of spiritistic morality on a very practical basis: *A* may have been a confirmed criminal, a menace to society, having lived a life of crime and shame. *B* may have followed every fine instinct and done no great wrong. *A* and *B* both reach their final

destiny and the only difference is that *B* gets an express and *A* takes a local train. The station arrived at is the same. What motive then is there for the observance of the moral law? The only logical working principle is the line of least resistance, subservient of course to convention and good manners, for the line of least resistance is the eternal law of development which really makes the spiritistic heaven.

A code of morality that is based on the theory that perfection or right living must follow the line of least resistance is worse than no code at all. Of course the apostles of the new cult will not codify their principles but the thinking subject needs no great amount of discernment to carve out for practical use a very delightful program of life. Every message from the other plane assures the anxious inquirer that life there is extremely happy. However obscurely worded, it comes to this. Personality is stunted in the earthly vale. Man is a victim of circumstances until he throws off his mortal clay. The soul or the spirit then is free to develop according to dynamic laws, and in this development we have real happiness. This is heaven. It goes without saying that for the earthly pilgrim to get the greatest amount of happiness here below, all that is necessary is to follow the laws that have their finest effects in the higher plane. These laws are based on the primal law of least resistance. Following the dictates of this law on earth man becomes a law unto himself and anything like a moral code vanishes into thin air.

Current philosophy comes into play and furthers the destruction of the moral order. A natural law of right and wrong stamped upon the conscience imaging forth the eternal law of God goes into the discard. For unless we are certain of a personal God all talk of morality is so much idle talk. And no spiritistic revelation has yet proved that God exists much less that He is a Person. The very ordinary term of spirit, on which depends the alpha and omega of the cult, is not up to the present a clear-cut concept. Dr. Hyslop, an acknowledged authority, in his latest book "Contact With the Other World" informs those who are seeking light that the term spirit means nothing more than the stream of consciousness "or personality with which we are familiar in every human being." Spiritism's task according to this authority is to prove the survival of this stream of consciousness. Those familiar with James' psychology will recognize the definition of personality. Consciousness persisting in another world or survival after death is the fundamental for every detailed development of the teaching of Spiritism. Unless that is established there is no case for the new cult. And survival is taken in the sense of immortality which is something entirely different if words have any meaning. In fact Hyslop admits that Spiritism has no moral value if "man's moral nature is rightly developed without the belief in immortality." Then every proof that is adduced at the

seance will be more an "intellectual than a moral concern."

After all the value of this "new revelation" in terms of morality is nil unless there is a consistent code of right and wrong coming from the spirit world through the contact established by means of table tipping, rappings or automatic writing. But there is no such code at all. In every well-authenticated message the most striking thing aside from its incoherence is its indefiniteness and its delightful generalities about love and service. Up to the appearance of Dr. Hyslop's book Spiritists were strong for the contention that the medium was the unconscious instrument of spirit intelligence. Now this distinguished psychic student announces that the unconscious or impersonal quality of the message-bearer is not to be insisted upon. "There is nothing clearer to investigators than the fact that all messages are affected by the mind of the medium, normal or subliminal according to conditions under which communication takes place."

And there we have the unanswered question. Who is the responsible agent? The spirit speaks through human voices and the voices declaring the presence of the spirit intelligence cannot be trusted for they are sure to color the message. And all the testimony from psychic investigations end where they began in failing to establish spirit identity. Probably the most honest admission of the fatal weakness is found in the August *Atlantic*. L. P. Jacks who has held the presidency of the Society for Psychical Research is recounting some of his adventures in the psychic field. There is nothing unusual in the story except the conclusion. It is this: that under the strain of psychic experience the normal mind becomes abnormal and "can play the strangest tricks upon itself. The boundaries between truth and falsehood become blurred, our very conscience gets out of hand and we may tell the most egregious lies almost without consciousness that we are lying." It is only by an effort, according to this student of psychic phenomena, that the mind can control itself to such an extent that it will not yield to the excitement of first impressions, and come from the seance fit to tell the plain truth. If the sincere psychic cannot be sure of the truth what of the uninitiated many who are dependent on the word of the message-bearer? And without truth what of morality?

As much as Spiritists may prate about love and service and a new religion they have neither a religion nor a morality worthy of the name. God is not in their teaching, rational worship has given way to the nervous excitement of the seance and their only appeal is directed to the hopeless of the world who have been surfeited with the teaching of materialism. "Your dead are living and you can communicate with them," is their catch-cry. Many have caught at it. How many more will follow this new cult before it ceases to be a vogue is hard to determine.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

The Italian Problem

To the Editor of AMERICA:

"Tantaene animis Coelestibus irae!" Can't this discussion be carried on without personalities? Surely it is a question of fact and nothing else. My letter did not reflect on the American Bishops. The present deplorable conditions among the Italians exist, not because of any lack of vigilance on their part, but *in spite* of their best efforts. My letter, however, does reflect upon the Italian clergy, especially in Italy, who have permitted, and, by neglect, apathy and laziness, fostered the ignorance of which Pius X complains and the scandalous conditions we lament.

It is hard to summarize satisfactorily Father Fusco's letter which appeared in AMERICA for November 1. He has, however, only to count up the number of devoted American priests and the innumerable self-sacrificing lay-workers who have devoted their best efforts to the Italians in our larger cities, to realize what Catholic energy has been expended on his neglected people. The amount of money given by American Catholics, collected by appealing directly to their charity, or obtained by soliciting their attendance at churches devoted exclusively to the Italian congregations, though very large, can never be known. In spite of this Father Fusco says that 3,000,000 Italians have built 1,200 churches and at present support 1,280 priests. Of course, this statement is not accurate. Scores of these 1,200 churches were built years ago by the contributions, in a good part, of the Irish servant-girls. The Italians got not only these churches, but also the schools without contributing a dollar for their erection. Few of the churches attributed to Italian contributions have been built without a heavy subsidy from non-Italian pockets. To very few of these churches is there attached a school—that would require too great a sacrifice, too exhausting an effort. How many of these 1,200 Catholic churches were built years ago by the Irish and Germans, and later having been abandoned by them, were turned over for the use of the Italians?

If the 1,280 Italian priests are supported by their Italian congregations, why do these clergymen go about so frequently seeking stipends and declaring that they are poor and that their congregations will not support them? If the Italians are the generous supporters of their clergy that Father Fusco says they are, it would appear that many of the clergy are collecting money under false pretenses. His Reverence says that I am "scandalized by some Italian Catholic who does not attend Mass or frequent the Sacraments." No, I am not scandalized by "some Italian Catholic," but I am shocked and pained that tens of thousands of Italians, possibly hundreds of thousands, do not attend Mass or frequent the Sacraments and have even been allowed to grow up in dense ignorance of the Faith. This is shocking; this is scandalous.

Father Fusco says: "The Italians, being poor, are only accepting material help from Protestants, why do not the American Catholics replace the Protestants?" It is clear from what has just been said that as regards material help, American Catholics have been very generous, building many of their churches and contributing largely to the erection of others. The Italians should not accept material help from non-Catholics, as such aid requires the sacrifice of their religion and jeopardizes the souls of their children. We may not barter our immortal souls for gold. No poverty will justify feeding the body by killing our own and our childrens' souls. Let the Italians imitate the Irish in the days of the famine and dash from their lips the cursed viands, rather than sully their souls by apostasy from their Faith.

But are the Italians as poor as Father Fusco says they are? Some years ago, on investigating Italian conditions in New York, I learned that more money went to Italy through the Post Office than to any other country from which immigrants arrived at our shores. If this is the case, they surely should be able to do as much as the Irish or German immigrants in days gone by. But the Italian will not do it. He will, as a New York judge told me, send his children to the Protectory and take in boarders, to swell his receipts, but not many of these receipts will go to the building of the House of God or the support of its minister. Avarice is a badge of the Italian from Baxter Street to the Bay of Naples and the streets of Rome. Count up the Italian contribution to Peter's Pence!

Dr. McGuire, in *AMERICA* for November 11 feels compelled to enter a "useless controversy." He is from Washington, and one wonders "by what compulsion"? It is said that \$4,050.00 were collected in one evening from the Italians. This may or may not be a large amount of money, everything depends upon the population of the district in which the team worked. He says one poor man gave Liberty bonds which he had bought on the installment plan. This is very admirable and very unusual for an Italian. One almost suspects that he had an Irish wife. Finally, Dr. McGuire says: "If the Italian residents of the United States were everywhere to have churches of their own" (let them build them) "and *naturales sacerdotes*, they would respond to the call of their pastors, as was the case in Washington." I don't know how Dr. McGuire can prove this assertion. If he appeals to the past, he never can. Pope Leo XIII wanted *naturales sacerdotes*. I presume he means native priests. It would be well to make a judicious selection, carrying out all the requirements of the Holy See, before any other *naturales sacerdotes* are imported to this country. *Supernaturales* would fill the bill better.

Kansas City.

THOMAS BENNETT.

"Public and Private Schools Again"

To the Editor of *AMERICA*:

The statistics taken from the New York State Educational Journal for July, 1918, and copied in *AMERICA* of November 1, 1919, under the title "Public and Private Schools Again," tend to create a false impression regarding the relative efficiency of various Catholic high schools and also of the efficiency of private schools in general.

The Annual Report of the New York State Education Department for the year 1916 contains the following information: Marymount Secondary School, Tarrytown, had a registration of sixty pupils and wrote sixteen Regents examination papers, of which fifteen were accepted by the Education Department, which is an average of one-fourth of a paper per pupil enrolled. Mary Immaculate School, Ossining, had a registration of two pupils and wrote twelve papers, of which eleven were accepted, an average of five and one-half papers per pupil enrolled. St. Ann's Academic School, Hornell, had a registration of thirty-seven pupils, all in first year high school work, and wrote 107 papers, of which 97 were accepted, an average of 2.62 papers per pupil enrolled. St. Patrick's Academy, Watervliet, had a registration of 119 pupils and wrote 329 papers, of which 296 were accepted, an average of 2.48 papers per pupil enrolled. St. Francis de Sales School, Geneva, had a registration of 120 pupils and wrote 381 papers, of which 318 were accepted, an average of 2.65 papers per pupil enrolled.

All these schools did remarkably good work and are all deserving of the highest commendation. The schools doing only first year high school work did that amount of work splendidly. One school had only one-fourth of its pupils take the Regents examinations, and they made an excellent showing. It is very obvious, however, to those familiar with high school administration, that there is not at all a common ground of comparison

between school results based on one year's high school work and results based on four years' high school work, or between the results based on the work of two pupils and the results based on the work of 120 pupils. It should, moreover, be clearly evident even to those not familiar with school work that schools having only one-fourth of a paper per pupil or 2.62 papers per pupil credited to them should not be ranked higher than a school having 2.65 papers per pupil credited to it, other things being equal. And yet, the first three schools mentioned above were ranked ahead of St. Patrick's Academy and St. Francis de Sales School. Furthermore, there are many other Catholic schools in the State that did as good work as any of the schools mentioned in the article quoted. For instance, Nazareth Academy, Rochester, with a registration of 320 pupils, had 869 papers accepted, an average of more than 2.65 papers per pupil, a far better standing than most of the above mentioned schools.

The statistics quoted prove that the Catholic high schools made a better record than the other private schools; they do not prove, by any means, the superiority of the private schools as a class over the public schools of the State. If, instead of having been tabulated with the other private schools of the State, the Catholic schools had been tabulated by themselves, then the excellence of their work would stand out more clearly.

Geneva, N. Y.

JOHN F. MUCKLE.

Subscribers for "America"

To the Editor of *AMERICA*:

The article "Publicity Again," in your issue of November 8, carries an appeal which should not go unheeded. Among other things it revives the memory of Hawthorne's tale of "The Great Stone Face," a tale with a pointed moral for those interested in the growth and prestige of Catholic journalism. *AMERICA*, through varied correspondents, has shed much light on this subject which, we hope, is dear to the hearts of all its readers. But with charity towards all will not a little serious introspection in these closing days of the current year reveal most of the writers as so many Ernests still seeking through the columns of *AMERICA* and elsewhere the great stone face? Truly beautiful and beautifully true are many things that have been written both by editors and correspondents. The interchange of thought has a value all its own, but what else has been accomplished?

That gracious and hallowed season is approaching, in which the minds of men and women turn by force of habit to the question of Christmas and New Year's gifts. Will not the minds of that select coterie of people who really read *AMERICA* so turn? They will. Is there a reader of *AMERICA* who in his heart of hearts can desire or hope to make to any half-grown youth or adult a merely material gift that holds so much of promise as a year's subscription to *AMERICA*? There is not. Is there a reader of *AMERICA* who cannot afford to make at least one such gift? If there is, then he can do his part by persuading some one to become a subscriber.

Will every reader of *AMERICA* who scans these lines make the little effort or the little sacrifice necessary to put the suggestion here made into practice? It is scarcely to be hoped for, although each of its subscribers knows that by so doing the circulation and influence of a splendid paper would thereby be doubled. Some will say, "I cannot spare the money." Others will say "I cannot spare the time;" still others will ask themselves the question "can any good come out of Nazareth?" Knowing all this, the writer is nevertheless impelled to endorse the admirable suggestion of Mr. Muttkowski, for he has experienced the joys of doing good in the manner herein indicated and he loves to think that some day by the repetition of some such practical methods *AMERICA* will bring instruction and gladness to 100,000 readers.

Binghamton, N. Y.

J. F. LOUGHIN.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 6, 1919

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This issue of AMERICA has been delayed on account of the strike now happily ended. On account of the excessive demands on the available presses, it has been found necessary to drop the issue for November 22. The editors of AMERICA are grateful to subscribers and other patrons for their forbearance during the period of the strike.

The Children's Pope

POPE BENEDICT XV has issued an appeal to the Bishops of the world to take active measures for the relief of the poor children who have been made victims of the war. Better than anyone else he knows how pitiful is the lot of these innocent sufferers; for his heart, more than any other heart, beats in unison with the hearts of every people on the earth. The sun literally never sets on his subjects, and from every land he hears the cries of Christ's little ones begging for bread and for clothes. Successor to the throne of the Fisherman, he has received as a precious part of his patrimony a deep sympathy with the Children of the Kingdom: akin to Christ in solicitude for the little ones whose angels always see the face of the Father, he has sent out his mandate to every part of the world, and has laid it on the consciences of his more than 300,000,000 subjects, of every clime and of every race, to open their hearts and their purses during the sacred season consecrated to the memory of the Christ-Child, and to give their mite in prayer and money for the alleviation of the indescribable sufferings of those who having had no part in the wrong are reaping more than their share in the pain.

The approach of the severe season, of Christmas and of the Festival of Holy Innocents recalls the children to Us with more tender and loving solicitude. The imminent Christmas period seems a propitious time to address Ourselves in behalf of the children to the charity of all the faithful, to humanity, and to

all of those who do not despair of the salvation of mankind. Therefore, We order all Bishops of the Catholic world to arrange in their respective dioceses on December 28, the Festival of Holy Innocents, public prayers and collections for this purpose. What We order the Catholics to do We hope will be an example to others, to all of whom We address a paternal request. We are sure it will be well received.

Thus speaks the heart of the Father of Christendom. Nor has he been content with suggestions. He himself, out of his slender means, depleted sadly by the constant efforts of his charity, has headed the list of subscriptions with the sum of 100,000 lire. Is there a man, woman, or child throughout the world, and especially in the United States, where the war, through God's mercy, has cast the shortest of shadows, who will not respond to this loving appeal? "Amen I say to you," these are Christ's words, "as long as you did it to one of these my least brethren, you did it to me."

The Open Door

THE Chairman of the House Committee on Immigration, which is now conducting an investigation of certain Ellis Island officials, announces that we need a new and stricter code of immigration law. Possibly we do, but a prior need is an enforcement of the law we have. In a tone of "what can we do about it?" officials of the port of New York have admitted that inspection of the immigrants arriving at Ellis Island is "little more than a farce," and it now seems fairly clear not only that shockingly immoral conditions existed on the Island under a former official, but that at the instance of women so well known to the police as Elizabeth Gurley Flynn and Emma Goldman criminals of the vilest type were first paroled and then allowed quietly to disappear. The chairman is no doubt correct in his statement that "Reds," labor agitators and other undesirable persons are daily coming into the country in large numbers. Since the enforcement of the immigration law was "little more than a farce," what else could be expected?

With the labor troubles now confronting us it is not easy to estimate the tremendous danger to be apprehended from the presence of revolutionaries who care as little for the interests of the workingman as they do for the law of the State or for the law of God. To deport a foreigner who has done nothing but stir up trouble ought to be an easy matter, but in point of fact the process seems to be attended with difficulties that are almost insuperable. Since action by the Federal Government is slow and uncertain, it would seem wiser to forget the Federal statute authorizing deportation and rely on the State law, which, if it can do nothing else, can jail all enemies of public decency.

But why cannot the immigration law be enforced? Is the Government afraid of the parlor Bolsheviks and the monied anarchists of New York? The investigation ordered by Congress will only add to the radical's contempt of the Government if it does not adopt measures to

enforce the law to the limit, at once, and without respect to advocates in high place or in low, who ask as a personal favor that bomb-throwers and men who trade on the virtue of women be set at liberty. The door has been open long enough. After it has been securely closed against the anarchists and all other enemies of the common good, who have been encouraged to regard license as liberty, it will be in order to indict the officials whose connivance with lawlessness has allowed these undesirables to escape deportation.

A New York Court and Divorce

A DECREE which may set an important precedent was rendered on November 24 by the Supreme Court, sitting at Syracuse, New York. In July, 1918, a Catholic woman contracted marriage with a non-Catholic before a justice of the peace. The woman was well aware that she was violating the law of the Church and knew that, whatever judgment might be passed by the State, the Church would regard the attempted marriage as null and void. She had, therefore, stipulated that this civil act be followed by "a Catholic marriage." To this the man agreed, and when he refused to keep his promise the woman applied for a divorce. As the defendant admitted that he had never intended to fulfil his promise, the court granted an annulment on the ground that the contract was infected with fraud.

Catholics know that this marriage was void from the beginning, but for a reason differing from that assigned by the court. No marriage in which even one of the contracting parties is a Catholic is a valid marriage unless it is solemnized according to the form prescribed by the Church. For a valid marriage, this form requires, among other things, the presence of a priest, as an official witness. One exception, placed by the Church herself, regards the instance, rare in this country, in which a priest cannot be had within a certain specified time. In the present case, since one of the parties was a Catholic, the form laid down by the Church required that the marriage be solemnized by a priest. As this requisite for a valid marriage was omitted, the resultant contract could not be recognized by the Church.

If a non-Catholic, contemplating marriage, has any regard for uprightness, morality and for the peace of mind of the Catholic party, he will not permit it to be celebrated by a civil officer or by a non-Catholic clergyman. In the eyes of the Catholic Church, a fairly large and respectable religious body, a union of this kind is a lawless union, and for the Catholic party it is a continual violation of honor and conscience. On the other hand, to say as at least one Methodist bishop has not hesitated to say, even after his error was pointed out to him, that the Catholic Church regards all marriages contracted by non-Catholics among themselves as null and void, is a vile calumny. The law of the Church expressly states that non-Catholics, whether baptized or not, are not

bound to observe the Catholic forms of marriage. This exemption is further extended to persons born of non-Catholic parents, who, baptized in the Catholic Church, have been educated in heresy, infidelity or have grown up without any kind of religion. Of course, no man, Catholic or non-Catholic, is free to enter into a matrimonial contract, or into any other kind of contract, which violates either the natural or the Divine law. To hold this, however, is not to repeat the calumny that the Catholic Church regards the marriages of all non-Catholics as null and void.

What Will the Smith Bill Cost?

THE Sixty-sixth Congress considers itself economical. Its appropriations, during the first session, were something short of three billion dollars. That does not sound excessively parsimonious, yet the Sixty-fifth Congress appropriated forty-two billions. Set against this huge sum, the appropriations of the present Congress bear some resemblance to the financial budget of the oldest inhabitant of the county poor house.

In an exceedingly instructive article in the October *Harper's Monthly*, Congressman Cannon cites a few comparisons which make us wonder how we are to pay these bills. The appropriations made by these two Congresses are greater than the entire disbursements of the Federal Government from the time of George Washington to the second inaugural of President Wilson, and the expenditures authorized by the Sixty-fifth Congress were greater than the entire wealth of the American people in 1880. In the first two years of the war, the Government spent thirty-three billion dollars. This is double the gold production of the world since Columbus discovered America. It is eight times the gold in this country, four times the amount of gold money stock in the world, and one and one-half times the total resources of the national banks. The interest on the public debt will amount to one billion dollars annually, and for some time to come, the annual expenses of the Government will call for four or five billions more.

Where is this money to come from? Money does not grow in the cellars of the Treasury, and the power of the strongest Government to create credit is limited. The cost of government is necessarily borne by the people; in great part, by new increases in the cost of living. We have almost reached the saturation point, and the imperative need is to find new ways of saving, not of spending money. The anxiety and uncertainty created by a period of "hard times" bring with them an atmosphere in which the common good does not flourish. Even the wealthiest of nations can approach a period when it is unsafe to add to the burden of taxation. In view of our enormous public debt and the billions which must be annually appropriated for governmental expenses, it appears that we are approaching that period very rapidly.

Certainly this is not the time to set aside an annual

bonus of one hundred million dollars to be distributed by a political appointee at Washington. And it would be folly to think that the politicians will rest satisfied with this sum. As Congressman Clark has said, the initial appropriation is only the camel's nose under the tent. The rest of the camel will soon follow, and that is the end of the tent. Dr. Devine, writing in the official bulletin of an association whose most recent ex-president wrote the Smith bill, argues that the appropriation should be increased within a few years, to three hundred millions. This Smith camel is only one of a whole tribe of hungry animals. If we let him get his nose under the tent, how can we escape national bankruptcy?

Kansas, an American State

KANSAS has her own legislative quips and foibles to answer for, but the coal strike has awakened her to a sense of Americanism as admirable as it is unfortunately unique. Without any pretense of settling the strike for the forty-eight States, Kansas is determined to settle it for the benefit of her own citizens. On application made by the Attorney-General, setting forth the public crisis, the Supreme Court of the State appointed receivers for the mines. The next step contemplated is that the Governor will exhort the miners to return to work, pending arbitration. If they are deaf to his appeals, and no court, Federal or State, has any constitutional authority to drag them back to the mines, the State will call for volunteers. If necessary, these volunteers will be protected by the militia. All accounts will be carefully kept, the owners will lose no money, the public will be supplied with coal, and when the miners and the owners return to sanity, the State will retire.

It is a shocking thing that this action of the State of Kansas, a very simple instance of the right and duty

of the State to defend its citizens in those crises in which they cannot defend themselves, should come as a novelty. There can be no more striking commentary on the decay of that proper pride, self-reliance, common sense and energy, which a people must have if they are to govern themselves.

One of the worst phases of centralization in the United States has been the abject surrender of mighty Commonwealths to the process [of Federal intervention]. In most cases they have been leaders rather than followers in practices which have reduced them to the level of vassal provinces. They have refused to enforce their own laws. They have weakly called on the Government at Washington to safeguard them from disorders that a sheriff's posse ought to have suppressed.

These strong words were not written by Jefferson Davis. They were penned in New York, and printed last month in the *New York World*. Just now the States are asked to reduce themselves to a deeper state of vassalage by adopting the outrageous Smith bill for the establishment of an educational dictator at Washington. One thing is sure: If the States cannot conduct their own schools, the intrusion of the Federal Government into a field closed to it by the practice and constitutional tradition of the American people, will only make matters worse by fixing the chains of a Federal domination on an already weakened race.

One wonders what would be the present state of the great West, if the rugged pioneers who made it the richest empire in the world had been babies who cried to Washington for aid whenever an Indian rode over the horizon, or a stubborn field refused to burgeon. The most dangerous sign in American life today is the tendency of individuals and of States to pass to others burdens which they themselves should carry. Kansas has reverted to a most desirable type. May she have many imitators.

Literature

ADDISON AND HIS PREDECESSORS

BACON gave his fifty-eight "dispersed meditations" to the world, and died; and the remaining seventy-four years of the seventeenth century, seemingly in grief for a master craftsman in the art, indulged in a conspiracy of relative silence as far as the essay was concerned. There were, to be sure, various pieces of prose written that were essays pure and simple. Jeremy Taylor has more than one charming passage in the essay mood in his "Holy Living and Holy Dying" from the rich and melodious pages of Sir Thomas Browne's "Religio Medici" and "Urn Burial" are to be culled little essays that speak the solemnity and melancholy and dreamy mysticism that body forth the prose work of this contemplative century; and in other volumes, large and little, can be found purple patches that ask a consideration in any essay on the essay. In the "Complete Angler," for instance, one may at times find Piscator in the essay vein, bestowing upon those who will attend sweet wisdom about the gentle art of the fisherman. "The carp" quoth he "is a stately, a good, and very subtile fish," while the pike is "a solitary, bold, and melancholy" individual among the people of the finny na-

tion. Truly there is many a choice morsel of homely philosophy mingled with the piscatory lecture of this sunny man.

After Bacon the most noted and successful writer of the essay proper during the seventeenth century was Abraham Cowley. His work may be fairly exemplified by the essay entitled "Of Myself." In Cowley we find more of introspection and more of the conversational mood than Bacon displays, which is only another way of saying that Montaigne was his master rather than Bacon; that, indeed, the Frenchman was his literary teacher to a greater degree than he was Bacon's. In Milton's prose there is too much of the didactic element to allow it to bear kinship to the essay form; in every way more than in Bunyan's "Pilgrim Progress," the great epitome of Puritan self-analysis, which contains many idylls of unsurpassable vividness and quaint charm. Dryden cannot be said to have carried on the work of the familiar essay, much as he did for the English prose sentence; nor can Samuel Butler be enlisted to our purpose. If Samuel Pepys had so wished, and had been correspondingly gifted of the divine fire, his "Diary" might have been for the mid-seventeenth century what Addison and Steele's thoughts were for the eighteenth; as they are, they can scarcely be styled

as essays, or, indeed, as literature at all. If there is anyone whom we must at this point think of as the torch-bearer of the essay spirit, urging forward the soft flame toward the greater figures not yet in sight, it is Sir William Temple. This man, in the intervals when he was not exercising his astute personality as a diplomat, wrote essays which were afterward published under the title of "Miscellanea." All things considered, the seventeenth century seemed to have other things to dream of beside the furtherance of the familiar essay.

The eighteenth century, however, took the seemingly moribund literary form under its especial care and patronage, and nursed it into glowing health. Swift, Pope, Steele, Addison, Goldsmith, Johnson—these were the foremost among the distinguished literary doctors who charged it to fling away its lethargy and step forth into the sunlight. We do not usually think of Swift as being a member of the essay-writing coterie; master of simple and direct prose as he was, it is as the arch-satirist that he won his laurels, and not as the essayist of the easy, confidential tone. As for Pope, his best essay is in poetry.

In Steele and Addison we meet the true successors of the man who took all learning for his province. In Bacon's hands the essay had been a thing of charm and stateliness—Bacon would never let you forget the stateliness. You never feel that he is quite taking you into his confidence and talking with you on a plane of intimate companionship; there is always a tiny semblance of chilly condescension in the man, as who should say, "Have respect to mine honor that you may believe." It is not because of this slight aloofness, but in spite of it, that the "Essays" have yet a compelling charm, and we accept them with this little imperfection, if it be one, on their head. But Addison and Steele changed all that. They kept the charm, and dropped the stateliness from their works. They gave their essays the truly conversational character.

But Addison and Steele, in addition to making the essay a lighter, finer, more delicate instrument of expression than Bacon had done, made it as well something different. In their hands the old, individualistic essay became almost a new literary genre, or at any rate expanded from an undeveloped blossom into a fuller flower. The eighteenth-century essay, born of the periodicals of Defoe, Addison, and Steele, was social in its scope, as well as personal; it reached out to the general public as a criticism of life no less than as an embodiment of the writer's private delights or aversions. And to present its message it availed itself of every device that the experience of the past or the originality of contemporaneous cleverness could offer. The *character*, or portrait of a typical man or woman, an essay method borrowed from La Bruyere; the epistle, in which the preceding century had been rich; the vision and the allegory, of which there was an abundant store everywhere; the tale and the anecdote: these are several of the accessories of the dress and adornment of the essay as the eighteenth-century literary mood conceived it. The essay that Steele and Addison wrote was not notable for being egotistic in tone, though it was very far from being impersonal and detached; it was a thing quietly didactic, always urbane, not unseldom humorous, ever sincere, usually kindly, and rarely cynical or bitter or cold. It would seem of a truth that the authors had discovered the easy approach to the hearts of tea-table and coffee-house London.

It is because the papers of the *Tatler* and the *Spectator* possess so many of these ingratiating literary qualities that they seem so fresh and buoyant and altogether fascinating, even though their avowed purpose was ethical and reformatory. "To expose the false arts of life, to pull off the disguises of cunning, vanity and affectation, and to recommend a general simplicity in our dress, our discourse, and our behavior" was the purpose of the *Tatler*, and the endeavor of the *Spectator* was very much the same. Undoubtedly the facile pen of Addison convinced many a man that to swear was to display a strange

lack of intelligence, and that to drink oneself to a stupid torpor was a piece of crassest folly. What country gentleman would not wish to be as lovable as Sir Roger? What city beau would not wish to amend his mode of life, if he for once glimpsed the truth that Will Honeycomb held, as it were, a mirror up to nature—the nature of the world of fashion? If Addison moralized, no one knew morality for a dull and unattractive thing: if Steele preached, no one knew it for a sermon. Perhaps one of the chief secrets of their success as moralists, no less than as essayists, was their concrete presentment of life, the thread of fiction in their writings that held the interest of the reader. For the Sir Roger de Coverley papers are fiction in essay guise; and scores of other essays in the *Spectator* add to their effectiveness by clever sally-thrusts into the realm of make-believe.

It was Addison and Steele who molded the essay into the light, easy, colloquial, familiar style, a style modified by the time-spirit into something rather unlike that of Bacon or Montaigne. Johnson and Goldsmith, their successors in the eighteenth-century school of essay-writing, carried on the form in much the same manner. Johnson's essays, appearing originally in the pages of the *Rambler*, the *Adventurer*, and the *Idler*, offer many entertaining pictures of contemporary life. Many of them, however, are not confined in their application to a single age, but are choice bits of philosophy suited to the needs of any time. One may read "The Scholar's Complaint of His Own Bashfulness" or "The Misery of a Modish Lady in Solitude" without feeling that Verecundulus or Euphelia long ago departed this life—if, indeed, they died at all. Few people, probably, will read Johnson's essays with the same delight which comes from reading Addison's and Steele's, for his heavy style and sesquipedalian vocabulary oftentimes tempt us to nod over the solemnity of the great moralist. But Johnson is not always a narcotic. He sometimes talks in a light and sparkling tone that makes you believe that Grub Street and the Earl of Chesterfield were not too heavy a burden on his spirit. As for Goldsmith, he was a Celt, and perhaps that will prevent anyone from acquiring a confirmedly ponderous style. Once in a while he sins sadly in this respect, but in a large measure he is readable, particularly so in his pseudo-Chinese philosophical lucubrations on English life. His genial personality pervades many of his papers, touching them with a tenderness and sympathy and wit that one might expect from the vagabond lover of sweet-do-nothing.

JOSEPH F. WICKHAM, A. M.

THE COMPANIONSHIP

God goes with me everywhere I go,
So the joy of Him is never far;
Like the Spring's breath to a waste of snow,
Like in blackest night the clearest star.

O, the thought of Him's a water-spring
In a parched land cracked with dusty heat;
Like green pastures where the dear birds sing;
There my Shepherd guides my stumbling feet.

O, my God is dew in the starved day;
Manna to the hungry soul and sick;
God goes with me on the difficult way
And the thorn's a flower, the dead is quick.

Still His hand's reached out lest I should slip;
Still His voice speaks comfort to my ear;
In our close, our dear companionship
There's but room for love and none for fear.

O, my God forgets not: He is kind;
He closer comes when the way is rough,
He shelters me from the bitter wind;
O, my God is Love and Love's enough.

KATHARINE TYNAM.

REVIEWS

Democratic Industry. A Practical Study in Social History. By JOSEPH HUSSLEIN, S. J., Ph.D., New York: P. J. Kenedy & Sons, and the America Press. \$1.50.

Following up the clear statement of the Catholic attitude towards the social problems of the day, contained in his previous volume, "The World Problem," the author here presents still another phase of the great questions that are now engaging the attention of every thinking man and woman. Marx and Engels, as the publishers of the book rightly tell us, went back to history to establish the foundation of their new Socialist movement. The Holy See, in its wise social Encyclicals, equally reverts to the past ages in order to point out those Catholic traditions on which our social order must be reconstructed. Pope Pius X insisted upon two essential conditions for the clerical social leader: a profound knowledge of history and a thorough understanding of his Faith. Hence the high importance of the present work which gives the historic basis upon which our entire social program must be founded.

The interest of romance attaches to the earlier chapters, which tell of the ill-starred efforts of labor in ancient Egypt, Rome and Greece to attain to a human status amid the oppressive conditions of an inhuman paganism. We are then given to see the first dawn of democracy in the industrial relations of men, and behold the spreading of the light with the progress of the Church, until we reach the full glory of noon tide in the Catholic gilds at their perfection. Thus we are shown, beyond doubt and cavil, what the Church has done both for labor and for true democracy. Hence again the value of the work. But the author now proceeds still further and conclusively proves the indebtedness of all modern democracy and of the great democratic principles of the American Declaration of Independence to the master-minds of the Catholic Church.

The last chapters of the new book are intensely actual. They discuss the burning question of industrial democracy in all its various forms: the Plumb plan, the North-Dakota plan, Gild Socialism, Bolshevism and the various modern attempts at co-operation, copartnership and the participation of labor in industrial management. Father Husslein carefully and accurately tests the ethical principles underlying these various movements, and sunders the true from the false. The volume thus becomes indispensable to all who would rightly understand the tremendous problems that confront the Church and civilization itself in our day.

The book can be recommended for class-room use no less than for private reading. Together with "The World Problem," it has already been accepted for this purpose by leading educational institutions. It may finally be mentioned that the complete "Catholic Social Platform" with which the volume closes has been officially adopted by the Catholic Social Gild for the widest distribution. So too a resolution was unanimously passed by the delegates of the Catholic Confederation of England and Wales recommending it as: "An excellent statement of Catholic social principles, as a useful basis for the discussion of those principles, and as a means of directing Catholic thought on correct lines." The importance of the book together with the author's preceding volume, "The World Problem," can therefore best be gauged by these facts. Every intelligent Catholic should acquaint himself with these two volumes.

J. M. T.

The Old Madhouse. By WILLIAM DE MORGAN. New York: Henry Holt Co. \$1.90.

De Morgan remained De Morgan to the very end. He was true to life, and the same power which made "Joseph Vance" and "Alice for Short" so popular, and marked their author, on his late arrival in the novelistic world, as a distinct personality, unique in his generation, and destined to outlive

most of his more showy rivals, is manifested no less surely in his latest and last work. Death came just as he was about to finish the last chapters of "The Old Madhouse," but fortunately the story was already practically completed, at least as nearly completed as any of his novels are, for they begin anywhere, and after proceeding leisurely for a number of years, come to an end, not so much because there is nothing more to be said, but because the author has lost interest in them. Mrs. De Morgan has added the few details which she knew her husband still had in mind, but they are not so valuable as the information she gives as to his methods. He had no definite plot to work out, but having once created his characters, he waited "to see what they would do next." He did not make them do things to fit in with his theories, but made his story fit in with their actions.

Like his other works, "The Old Madhouse" is rather desultory and at times provoking in its diffuseness; it is never feverish, never hastens to a climax; it lingers over trivialities, it luxuriates in insignificant details, and partakes more of the nature of a chronicle than of a creation. Nevertheless it is all very real. His book seems to be made up of pages torn out of life. The reader constantly feels that actual people would behave and talk just like the characters in the story. They are sometimes clever, sometimes dull, sometimes light and sometimes ponderous; one can never predict just what they will say, nor what turn their action will take; but they are all personalities, quaint, old-fashioned, decidedly not up-to-date and emphatically not cast in that familiar mold which has been so overworked in much of the modern fiction. De Morgan has no problems to work out, no theories to exploit, but is merely a story-teller sanely in love with life in its ordinary and less impassioned phases. His interest, and it is healthy throughout, is not in the action but in the actors, and since he has been a keen observer of human nature and its strange unaccountable inconsistencies, his novel has a keen human interest, optimistic as ever, but without those occasional scoffs at religion, which marred some of his former work. It is doubtful if the book will be a best-seller, but it is certain to command a wide and appreciative audience.

J. H. F.

The Life of Frederick the Great. By NORWOOD YOUNG. New York: Henry Holt & Co. \$2.50.

Taking advantage of the vast amount of new literature that has been published during the past fifty years about Frederick II, the king of Prussia, and writing with the evident purpose of proving how undeserved is his subject's title "the Great," Mr. Young has produced a scholarly and readable biography. The recent war has, of course, done much to destroy the false tradition which German writers and Thomas Carlyle have laboriously built up around that grotesque eighteenth-century figure, but Mr. Young goes too far, perhaps, in the other direction. Far from being a "Protestant hero" he was really a cynical atheist and whining coward. His vaunted statecraft was based to an extraordinary degree on cruelty and deception and whatever we have now learned to understand by the term "Prussianism," whether practised by Germany in Belgium or by England in Ireland, Frederick II consistently applied both in peace and war.

The author explodes many of the historical calumnies that, thanks to Carlyle and Macaulay, have long been current. That story, for example, about Maria Theresa writing to get Madame de Pompadour's help in forming a French alliance and calling her "ma cousine," is a lie which Frederick himself probably originated. Detailed descriptions of his battles are given, his relations with Voltaire are adequately treated, and the despicable character of the prime mover in the partition of Poland

is well brought out. "By what he himself (Frederick) describes as 'negotiations and intrigues,'" says Mr. Young, "he tempted Catherine, who was originally averse to the proposal, and then dragged in Maria Theresa, who gave way to the impetuosity of her son, against her judgment and her honorable repulsion."

W. D.

Blue Smoke. A Book of Verses by KARLE WILSON BAKER. New Haven: Yale University Press.

These are the carefully wrought poems of a loving and prayerful mother who is also keenly sensitive to the wonders and beauties of outdoor life. The keynote of the volume is sounded by these stanzas called "Good Company."

Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.
The call-note of a redbird from the cedars in the dusk
Woke his happy mate within me to an answer free and
fine;
And a sudden angel beckoned from a column of blue smoke.
Lord, who am I that they should stoop—these holy
folk of thine?

The author can sweep the strings with as sure a touch when childhood is her theme. Like Patmore, Mrs. Baker learns from her little son what his cherished "Possessions" can teach her. The stanzas run:

All day he goes about his quest,
No connoisseur so keen as he—
A spool, a bug, a piece of string,
A shoe-horn, thing of mystery.
A button or a domino,
All wrought of wonder and delight!
And when at last he seeks my arms
He holds his latest treasure tight—
From eager habit clutching still
Some relic of his miser's store;
Until, his busy day forgot,
He lets it clatter to the floor.
And I, who hold him to my breast,
Pearl of my crowded treasury—
(Ah me, the hunger of the world
Hath bitten wiser folk than he!)
I, too—they say—from Her deep arms
(That last great mother of us all!)
Shall drop my dearly-hoarded joys
Nor stir, nor miss them when they fall!

In another beautiful poem entitled "Poet Songs" the author calls her lyrics "Dropp'd feathers from the wings of God" and she again humbly describes her mission as a sacred bard in three little stanzas named "The Rain-pool," and "God's Prisoner" well expresses a new and old truth. There are several fine sonnets in the book besides some poignant lines that no one but a believing mother could write. W. D.

BOOKS AND AUTHORS

Now that the New York printers' strike has ended, the *Catholic Mind* is appearing again. The issue for November 22 opens with an informing paper on "Pre-Reformation Printed Bibles," by the Rev. John Lenhart, O.M.C. He shows that from the year 1445, when printing was invented, till 1501, when Luther was seventeen, "there were printed in Europe 134 Latin editions of the whole Bible, fifteen German editions, thirteen Italian editions, eleven French editions, two Bohemian editions, one Dutch, and one Spanish edition, a sum total of 177 editions of the whole Bible." Then follows the thoughtful discourse delivered by the Rt. Rev. John P. Carroll, D.D., when Cardinal Mercier visited Baltimore. The Bishop shows that justice is the only remedy for

the prevailing unrest. A valuable list of books on philosophy and science, prepared by Father Reville, is then given.

Here are some holiday books for the children. A goldmine of information and amusement for little folk of five to ten will be found in "John Martin's Big Book," (Houghton Mifflin, \$2.50) which is made up of the best things in his children's magazine. Pictures in color abound, and the stories, verses, songs, and sketches that have been selected for the volume are not too old for its readers—Eleanor Ellis Perkins's "News from Notown" (Houghton Mifflin, \$1.75) which her gifted mother has excellently illustrated is a whimsical holiday book of verses which grown-ups will also enjoy—Maria L. Kirk has drawn eight appropriate colored pictures to illustrate the perennially welcome "Child's Garden of Verses" (Lippincott, \$1.50) by Robert Louis Stevenson—in the "Adventures of Tommy Tad and Polly Wog" (Rand, McNally, Chicago, \$0.50) Edgar H. Trick has described for small boys and girls the wonderful development of frogs and has thoughtfully filled the book with colored pictures—Marie Kirk and Helen Stratton have drawn the suitable pictures in the six "Tales from Hans Anderson" (Lippincott, \$0.60) which include "The Ugly Duckling," "The Darning Needle," "The Snow Queen," etc.—The new illustrated edition of Horace E. Scudder's "The Book of Fables and Folk Stories" (Houghton, Mifflin, \$2.00) is well calculated to make many a little one's Christmas happier.

"The Second Book of Modern Verse" (Houghton Mifflin, \$1.50) which Jessie B. Rittenhouse has compiled from the work of contemporaneous American poets, contains these delicate stanzas by William Griffith on "Pierrette in Memory":

Pierrette has gone, but it was not
Exactly that she died,
So much as vanished and forgot
To tell where she would hide.
To keep a sudden rendezvous,
It came into her mind
That she was late. What could she do
But leave distress behind?
Afraid of being in disgrace,
And hurrying to dress,
She heard there was another place
In need of loveliness.
She went so softly and so soon,
She hardly made a stir;
But going took the stars and moon
And sun away with her.

Those who are acquainted with the work of Lucas Malet, the distinguished Catholic daughter of Charles Kingsley, know how careful, clever and artistic a writer she is. In all these respects her latest novel, "Deadham Hard," (Dodd, Mead \$1.90), maintains the high level of her former stories. It portrays the successive steps by which a sheltered girl comes to realize that there is another kind of love besides that implied in the affection of friendship and the placidity of filial devotedness. The first awakening which shocks her out of her girlish ignorance is the discovery of her illegitimate brother; the readjustment of ideas and the governing of her heart consequent on this discovery form the theme of the story. It is well told, but the idea of sex is somewhat obtruded on the reader—"The Builders" (Doubleday, Page, \$1.75), by Ellen Glasgow, is a clever study of a soulless beauty, whose utter selfishness, concealed under outward charm, rides roughshod over the happiness of others, especially that of her husband, whose rough but sterling worth she is too shallow to appreciate. The analysis of character is carried on very skillfully through the medium of a trained nurse, who at first shares the popular misconception, but in the end realizes her mistake, sees through the sham of

the one and understands the nobility of the other. Her own heart suffers considerably in the process.—Sax Rohmer, the author of the "Fu-Manchu" stories has out a new book called "Dope," (McBride, \$1.75) the atmosphere of which is not healthy for the story pivots around the opium vice.—The dozen short-stories in W. B. Maxwell's "Life Can Never Be the Same" (Bobbs-Merrill, \$1.75) all turn on the way various soldiers and civilians in France and England reacted to the war. The tales are very artistically told, tragedy alternating with comedy, and heroism with baseness. The author has the gift of describing in swift, vivid words just what the great conflict meant to Mr. Ringe for instance who almost deserted his wife and family, to Katie, who could not stand "the strain of it," to the stingy French couple who fell into the hands of the Germans, to Mr. Veal a profiteer whose point of view changed so readily, and to Adelaide, a parlor maid who wanted to be a Joan of Arc. There is a good ghost story among the twelve and another about "the Woman's Portion" which many may consider the best in the book.

"The Theistic Social Ideal or the Distributive State" (Diederich-Schaefer Co., Milwaukee) is a brochure of sixty-eight pages, by the Rev. Patrick Casey, M. A., dealing briefly with the origin of the social unrest and setting forth the nature of the "Distributive State," together with the means which the author believes may lead to its realization. The descriptive term here used by him refers to a social order in which the ownership of the means of production shall be as widely as possible distributed among the people. His development, in general, is based upon the theories of Belloc and the English authors of the volume on "Real Democracy." Like the latter he places his trust upon State-regulation of shares and similar measures.—Another neatly printed booklet by the same publishers is Father A. C. Breig's "Papal Program of Social Reform," which presents the Encyclical "On the Condition of the Working Classes," by Pope Leo XIII., and the Apostolic Letter of Pope Pius X. on "Catholic Social Action," in their complete text, with a detailed analysis that renders this edition of the highest practical value for the student. A careful index is added.—In this same connection Father Joseph-Papin Archambault, S.J., has just issued an interesting and suggestive monograph study of Catholic labor unions: "Les Syndicats Catholiques" (La Vie Nouvelle, Montreal), which he calls "Une digue contre le Bolchevisme." He gives in its entirety the Encyclical "Singulare Quadam," of Pope Pius X., discusses its meaning and the practicability of Catholic labor unions, and offers the example of the *Volksbond* in Holland. He then makes a special study of the question as applied to Quebec. Catholic trade unions are the ideal pointed out by Leo XIII., although under modern conditions the attainment of this ideal is not practically possible in every country. But it must then be supplied by special social instruction offered the Catholic trade unionist. Such education indeed is necessary for every one in our day.

R. M. Leonard has made a good selection of "The Poetry of Peace" (Oxford University Press) from English and American poets. Shakespeare, Milton, Shirley, Wordsworth and Blake supply of course some of the best lines on the subject. Whittier and Whitman have too much space assigned them. The following verses by Henry Vaughan are called "The Chosen Company of Conquerors":

Dear Jesus, give me patience here,
And faith to see my crown as near
And almost reached, because 'tis sure
If I hold fast, and slight the lure.
Give me humility and peace,
Contented thoughts, innocuous ease,
A sweet, revengeless, quiet mind,
And to my greatest haters kind.
Give me, my God! a heart as mild

And plain, as when I was a child;
That when "Thy throne is set," and all
These "conquerors" before it fall,
I may be found—preserved by thee—
Amongst that chosen company,
Who by no blood (here) overcame
But the blood of the blessed Lamb.

BOOKS RECEIVED

Extension Press, Chicago, Ill.:

The Reformation. By Rev. Hugh P. Smyth. \$1.25.

E. P. Dutton & Co., New York:

Labor in the Changing World. By R. M. MacIver; The France I Know. By Winifred Stephens. The Little Flowers of Saint Francis, Being a Translation of I. Fioretti di S. Francesco by Thomas Okey. With Thirty Drawings by Eugene Burnand. \$15.00.

P. J. Kenedy & Sons, New York:

The Story of the Irish in Argentina. By Thomas Murray.

B. W. Huebsch, New York:

The Bullitt Mission to Russia. Testimony before the Committee on Foreign Relations, United States Senate, of William C. Bullitt. \$0.50.

J. B. Lippincott Co., Philadelphia:

Larkspur. By Jane D. Abbott. With Illustrations by Harriet Roosevelt Richards. \$1.35; Lost With Lieutenant Pike. By Edwin L. Sabin. With Illustrations by Charles H. Stephens. \$1.35; Winona's Way, a Story of Reconstruction. By Margaret Widdemer. With Illustrations by Harriet Roosevelt Richards. \$1.35.

Little Brown & Co., Boston:

Tales of Folk and Fairies. Written and Illustrated by Katharine Pyle. \$1.60.

The Macmillan Co., New York:

Pictures of the Floating World. By Amy Lowell. \$1.50.

Marshal Jones Co., Boston:

Short Stories from the Balkans. Translated into English by Edna Worthley Underwood. \$1.50; At a Dollar a Year. By Robert L. Raymond. \$1.50; Nonsense Book. A Collection of Limericks Illustrated by Susan Hale. \$1.25; Walled Towns. By Ralph Adams Cram, Litt. D., LL.D. \$1.25.

Oxford University Press, New York:

Napoleon. A Play. By Herbert Trench.

The Paulist Press, New York:

Sermons in Miniature for Meditation. By Rev. Henry E. O'Keefe, C.S.P. \$1.25; A Primer of Old Testament History. By Rev. Francis E. Gigot, D.D. \$0.60.

G. P. Putnam's Sons, New York:

Average Americans. By Theodore Roosevelt, Lieutenant-Colonel, U. S. A. Illustrated; The Moon Pool. By A. Merritt. \$1.60; The Little Chap. By Robert Gordon Anderson. \$0.75; The Book of Wonder Voyages. Edited by Joseph Jacobs. Illustrated by John D. Batten. \$1.50; Connie Morgan in the Lumber Camps. By James B. Hendrix Illustrated. \$2.50; The Strategy of the Great War, a Study of Its Campaigns and Battles in Their Relation to Allied and German Military Policy. By William L. McPherson; The Boyd Smith Mother Goose. With Numerous Illustrations in Color and in Black and White from Original Drawings by E. Boyd Smith. The Text Carefully Collated and Verified by Lawrence Elmendorf, M.A., Ph.D.

Charles Scribner's Sons, New York:

Dust and Light. By John Hall Wheelock. \$1.50; My Italian Year. Observations and Reflections in Italy During the Last Year of the War. By Joseph Collins. \$2.50.

The Seminary Press, Rochester, N. Y.:

The Creed Explained According to the Psychological or Munich Method. For Children of the Intermediate Grades. Based on the Baltimore Catechism (No. 2). An Aid to Catechists. By Rev. Joseph M. Baeir.

Eugenius Subirana, Barcinone:

Compendium Theologiae Moralis ad Norman Novissimi Codicis Canonici Accommodatum. Auctore Joanne B. Ferreres, S.J., Editio Decima. Tomus Primus et Secundus.

St. Xavier's College, Louisville:

My New Curate. A Religious Drama. By John R. Douglass, A.M. \$1.00.

Yale University Press, New Haven:

Tales from the Secret Kingdom. By Ethel May Gate. \$2.00; Sweden's Laureate. Selected Poems of Verner von Heidenstam. Translated from the Swedish with an Introduction by Charles Wharton Stork. \$1.35; Yale Talks. By Charles Reynolds Brown. \$1.50.

EDUCATION

Music in the School

MUSIC in comparison with many other subjects, is still in its infancy as an integral part of the school curriculum. The opinion has been growing that music as an art is conducive to refinement and culture; and as an exact science it possesses a decided mental disciplinary value, so that generally it has been placed on the same accredited footing as the other branches of education. Great things have been accomplished in the past, but as yet there has not been devised a uniform standard. The general aims, intellectual, emotional, esthetic, and cultural of music in the school have been recognized. The character and amount of results secured through music instruction in the higher realms of emotional, esthetic and cultural development, cannot be specifically defined or measured. If we consider the status of music as a definite study in the school as fixed, we owe to its teaching the same systematic and definite organic instruction as is found in other long-established branches. The developing of the individual child to interpret the symbols of musical notation into musical thought must then be the basis of all musical instruction.

Is it true that music has a place in the education of the young? The constantly increasing demand for music in the schools answers this question in the affirmative, no matter what our personal opinion may be. Since this is the case, there is only one course to pursue, and the responsibilities for pursuing this course devolve upon the one who has the work in charge. The part of the school-music-teacher is not an easy one, for the demands made upon teachers today require great breadth of training and a devotion to the work. The teacher of school-music must be a musician of no mean attainments. Besides the knowledge of music that he must possess, he must know schools, their possibilities and limitations; he must be well-versed in pedagogical literature, and must know the most approved methods of teaching; above all, he must be a successful disciplinarian, in order to be able to manage large singing classes. The musical taste cultivated in the schools becomes the taste of the public. The teacher of music in schools, then, has wonderful opportunities to cultivate the taste of the children for the beautiful in the art of music.

THE VALUE TO THE CHILD

IT is often asked, of what value is music training to the child? In many of the schools, it is true, the music training is so superficial that the child really derives no permanent benefit. The reason is that either his teachers have been incapable of presenting the subject properly or that too little was asked of him. Of these two, I believe the latter is usually the case. The student is everlastingly taught to sing, but never to listen. This is a lamentable weakness. It would seem that a steady diet of songs is not only narrow, but superfluous. This is certainly not the most important function of school music. It should above all lead the child to become broader and induce him to love music. Therefore, instead of being taught only to sing, he should be taught to listen, so that he may see the many beauties that are inherent in music. This especially applies to such children who either lack a beautiful voice quality, or whose musical taste is vitiated. The musical education of such children should consist principally in listening to those more favored than themselves, and thereby they will become impressed with the sweetness of tone and the beauty of genuine music.

THE TEACHER'S AIM

IN the teaching of school singing, it should be the aim of the teacher first to make the child distinctly conscious of the esthetic effect, the beauty of the song, and later to bring him to see the means employed to produce this effect in such a way that he will perceive his relation to the effect he has experienced. This may seem illogical. If the child feels the

effect to start with, why say anything further to him about causes? The reason is that the aim of such music education is to purify and intensify the effect. Though at the commencement of the study the child may feel this effect, training in observation makes him more vividly conscious of it. We actually see and hear more, if in connection with what we experience, we can classify and make distinctions. In other words, the intellectual element of analysis is, in the esthetic process, merely a means to the end of helping the mind to grasp all that we hear and see in an art-work. The aim in general of art-education should be stronger feeling, not further knowledge; and this involves a very different procedure from that involved in solving a scientific problem.

Our system of musical instruction should from the outset aim not only at correctness of ear, purity of voice and power to reproduce music from its written symbols, but should also attempt to cultivate those faculties of observation and critical appreciation which are at the present day so lacking among performers and concert-audiences, and for want of which, music's consoling and uplifting powers are still little realized in an age which needs them more than they were ever needed before. It is quite possible for children to be taught to sing well at sight, and to acquire a real love of music at one and the same time. But if this is to be done, the teacher must keep both aims always in view; he ought to value more a look of enjoyment on the children's faces than the most perfect ability to sing chromatic tunes or complicated time tests. The moment a class ceases to enjoy itself at the singing lesson there is something wrong. It must be constantly borne in mind that the child who acquires no taste for music will in after-life make no use whatever of any scraps of ability that it may possess. Not only should the acquirement of a love of music be ever borne in mind, but at the same time, there should be a training of good taste. There is a very prevalent idea that simple music cannot be good music. Nothing is farther from the truth. We can and should teach the very best music in the primary grades. To sum up, a love of music and good taste in it are more valuable than any mere technical ability, and it should be the teacher's first aim to produce these.

HOME AND SCHOOL INFLUENCES

ONE of the greatest means of developing musical taste in children in after-life, is the influence of the home on the one hand and the school on the other. If the child's musical education is neglected at these two sources, or if its mind is filled with all the jingles of the day, what can be expected of that child, musically speaking, in after-life. To the musician, nothing is more pathetic than to find that a nice cherub-faced youngster, the possessor perchance of an angelic voice, knows nothing of really good music, not even the national airs, but can howl the latest vulgar street and vaudeville music, in a sort of bucolic imitation of the low stage singer. He has been brought up in a refined home; he has learned all the sweetest counsels of life at his mother's knee, but just in this one unfortunate art of ours, he is no better than a slum-child, he lacks all refinement. Such a condition can be traced to the neglect of the home and school in their remissness in developing a musical appreciation and musical taste in the child, first by correct methods of teaching, and secondly, by teaching the best there is in the art.

Music is perhaps the greatest moral influence in the primary-grade life of the child. The songs of cheer make him joyous and happy; the quiet ones are restful to him; while the religious tunes make him reverent. The aim of the primary-grade music should be to create a rhythmical sense, a keen ear and an added ability of self-expression which is the foundation of artistic appreciation for the future enjoyment of the larger music forms. The rhythmical sense is created through the medium of marching, skipping, clapping, drilling etc. Ear-training for the hearing-perception in each child, should go hand in hand with the

rhythrical training, for it is the most necessary part of the child's musical equipment. Yet with the rhythmical sense and a keen ear, singing may even yet be but a poor expression of the child's self, if his voice is not trained to produce sweet even tones, soft and free. This voice culture should never be omitted. Children then, leave the very first grades, perfectly able to carry a tune, imitate sounds accurately, and sing truly, march freely and with a swing.

MUSIC AND CHARACTER

WHAT are the essential attributes of character that can be developed in children by the aid of music? First, an instinct for truth; for truth is accuracy, and accuracy is absolutely essential to any honest interpretation of music. The second attribute of character which music develops is the surrender of self-will. The singing class requires the suppression of self. There is no place for the individual voice in the singing class; each singer is but a part of a great collective voice. The child who thus acquires the control of his voice has learned a wholesome sense of the unimportance of the "ego." The third attribute is a love of beauty. It is an interesting fact that children will always respond to the beautiful. To lay the foundation of a love for the beautiful in music, is to implant in the heart of a child a magic seed, the extent of whose growth it is impossible to foresee. And this effects not only the appreciation of the beautiful in music, but from music it extends to other branches of art and life. It is no mean thing to develop in a child the instinct or love or appreciation for truth and for beauty and for the surrender of self-will; if music did nothing else, this would justify its inclusion in the curriculum of any and every school, but it does far more than this, for it touches life at every point, if it is allowed to do so.

Music is of value in the school for its disciplinary effect alone. There is no study in which the children are required to work in such complete unison as they are in music, if it is properly taught. Much should be gained from that, and it should have its effect upon the other studies. The child-mind is very impressionable, and the first teachings will remain with it always. Note the effect of the early religious teachings. The religious atmosphere in which a child is raised will have its influence throughout its whole life, and if there is a decided religious environment placed about the child, he most probably will follow those teachings through life. It is the same with music. If a musical atmosphere pervades the home, the child will have certain ideas in keeping with it, and if the best music is sung, the children will early acquire a liking for it and an understanding of it. They will even acquire a distaste for music that is not of the highest standard.

F. J. KELLY, Mus. Doc.

SOCIOLOGY

"Woman's Place"

BLESSED be the day when from a five-cent book-stall on Fourth Avenue my fingers exhumed a battered volume, stamped in faded gold, "The Living Writers of the South." The tome looked as if it might be one of the few objects hit by the guns at Sumter, but since it was published in New York in 1869, at the instance of James Wood Davidson, A.M., that theory cannot be maintained. Like the good wine of which the poets sang before July 1, 1919, Mr. Davidson's criticism has improved with age. Of the famous poetess, Miss Louise Ellenhay, whose "earnest and sweet but sad verses" made melancholy of the pages of the Atlanta, Georgia, *Ladies' Home*, Mr. Davidson writes, "This Lady is a Virginian. She is an invalid, unable to walk. The books she has written are these: (1) *Censoria Lictoria of Facts and Folks*, (2) *Rising Young Men and Other Tales*, (3) *Letters and Miscellanies*." And in three sentences is Mr. Orville Horwitz's place in literature made secure:

This writer resides in Baltimore. Has written *Gleanings by the Wayside*.

Is a Jew.

But not always does Mr. Davidson elect this brevity.

FROM GHOSTS TO MRS. CAUDLE

AS Mark Twain remarked, the trouble with the Southern reporter is Woman. He is plain and sensible and satisfactory "until Woman heaves into sight. Then he goes all to pieces; his mind totters, becomes flowery and idiotic." I cannot find Mr. Davidson in the biographical dictionaries, but judged by Mark Twain's canon, he is of the far South; so far, indeed, that he almost emerges from the Gulf of Mexico. This, for instance, is his introduction to a critical review of the works of Mrs. Lizzie P. Cutler, *née* Petit.

As a child, she was precocious, but impressible. The sombre associations of her childhood—a wild, gloomy and romantic old-time mansion, with the reputation of being haunted, a graveyard and a few similar objects—added to her early orphanage, seem to have given a tinge to her infant mind.

Small wonder that the poor child was "impressible." No one but Hamlet or Mrs. Gummidge could have been happy in this environment of a haunted house, a graveyard and "a few similar objects."

Speaking of these, she herself says: "O'er my early life was cast the shadow of these influences, and the brooding wings of memory too soon folded themselves around a heart whose dearest pulse-beats were the requiem of the loved and lost." Still, the glorious scenery of Albemarle should have counterbalanced such sombre influences.

But it did not, and to escape the brooding wings of memory which threatened to stifle her pure young spirit, the stricken creature "entered into gay society" at the age of fourteen years. There her dearest pulse-beats began to tire of requiems, probably on first sight of the gallant Mr. Cutler, and by 1860, Mrs. Cutler had reached New York, where "she rendered Mrs. Caudle's Lectures in such a manner as to elicit the highest encomiums from the press on all hands." So soon had the haunted house and the graveyard and the similar objects been completely enfolded by the brooding wings of memory.

WOMAN'S ABILITIES

YET let it not be thought that Mr. Davidson has an eye only for the Lydia Languish, Sweet Alice, Ben Bolt, type of womanhood. In his researches into Southern literature, he came across a volume almost prosaic in purpose, which he thus reviews:

The Employment of Women by Miss VIRGINIA PENNY of Louisville, Kentucky, is a volume designed to show what a woman can do—*quid femina possit*, as Virgil hath it—in these times of self-reliance and woman's need to work. It is an eminently practical book, telling exactly what things woman can do with profit; such as straw-plaiting, the manufacture of willow-ware into baskets and the like, bee culture, canning fruits, making preserves, packing pickles, and preparing jams and jellies; besides a score of other things to do requiring skill without strength, and coming within the scope of woman's abilities.

This is a fair list, but fifty years have brought many new employments "within the scope of woman's abilities," and the last page of the catalogue has not been written. In New York, she was the elevator-man, the bell-boy, the conductorette, and the "white wings," until a ruthless State law placed some of these avocations beyond the scope of her possibilities. By recent appointment of the Mayor, she is now a judge, and very soon, no doubt, she will be the jury, and perhaps even the gaoler.

WHEREIN MAN IS SUPERIOR

HER scope, then, is wide, but the world would swing more easily on its axis were she to confine herself to those things which only woman can accomplish. The best designers in millinery, ribbons, laces, and similar gew-gaws, are, I am told, not women but men. Man invented the sewing-machine, the

knitting-machine, the washing-machine, the cotton-gin, the carpet-sweeper, the dish-washer and the vacuum-cleaner, and he can operate all of them better than woman. The classics in every language are man's poetry and prose; he paints the world's real pictures, and gives lasting life to inanimate marble. He is woman's superior in making pies and soup and soap and wax-flowers and chocolate; and it was a man who discovered that a fruit or vegetable will keep indefinitely, if you subject it to heat, and seal it hermetically in a can. Man is woman's superior not only in designing and building a house but in furnishing it. He wove the carpet on the floor, and nailed the shingles on the roof; he invented the furnace in the cellar, the lightning-rod on the topmost turret, the stove in the kitchen, the refrigerator, in wherever refrigerators are properly kept, the Mazda lamp over the festive board, and the dumb-waiter laden with viands that arises, Aladdin-like, from the unplumbed depths.

The score seems to tell heavily against the weaker sex in every department. There are few Portias, and I never heard of an Esculapius, or an Aristotle or a Dante or a Michelangelo, transposed to the feminine key. In his latest and totally unnecessary book Havelock Ellis gravely records the research-work of a Dutch university professor who during a long period sent out thousands of questionnaires to European scholars. In his old age he lit his pipe, compared the answers, interpreted the results and found that while women are usually more emotional than men, men usually have better judgment than women. That seems to make it unanimous.

What can women do better than man? Weep as Kingsley suggests? After all what the learned Dutch professor discovered was only the occult fact that a woman is not a man. Whether from this somewhat significant difference he deduced on page 962 of his immortally dull work the conclusion that her work is not a man's work but something peculiar to herself, I cannot say. I have not read the book and pray to be spared. But the conclusion does not need to be drawn. It is obvious.

NOT INFERIOR BUT DIFFERENT

BUT it is usually disregarded. The vocal factions which represent woman's traditional love of talking, if nothing else, insist on forcing man to recognize woman's equality with himself. A wholly useless task. No man whose opinion is worth while will allow the contention, because he gladly admits that in the things that count, woman is his superior. Yet this talk of "equality," or of the "superiority" of one sex over the other, is absurd. The simple truth is that they are "different," and in the scheme of human life, complementary. One might as well ask if the marine engine is superior to the twin-screws which it sets revolving, or if the steam is more important than the boiler which confines and regulates it, or if the hull is more necessary than the bolts and nuts which hold it together, or if the furnace is more noble than the coal which is hurled into it. All these elements are necessary, if there is to be a ship that will move. Steam must continue to be steam and not ape the perfection of coal; engine must be engine, and hull must be hull, and screws must be screws, to secure a perfect unit. So in the human race, if society is not only to endure but to evolve constantly towards a higher perfection, the sexes must remain within their proper spheres, each contributing what it alone can give. Woman does not establish an equality with man, or a superiority over the unfortunate creature, by digging ditches, building sky-scrappers or entering political life. By all these things she runs the risk of losing what she alone can give the world.

WORDS OF THE POPE

BUT what is woman's sphere? I ventured an outline once upon a time, thereby bringing down on my incautious head, innumerable reproaches. For the present, then, let me quote with all reverence the words of Benedict XV, addressd on October 22, to the Italian Catholic Women's Union:

The changed conditions of the times have conferred upon woman functions and rights which were not allowed her in former times. But no change in the opinions of men, no novelty of circumstances and events, will ever remove woman, conscious of her mission, *from her natural center, which is the family*. . . . It may be justly said that the changed conditions of the times have enlarged the field of woman's activity. An apostolate of woman in the world has succeeded that more intimate and restricted action which she formerly exercised within domestic walls; but this apostolate must be carried out in such a manner as to make it evident that woman, both outside and within the home, shall not forget that *it is her duty, even today, to consecrate her principal cares to the family*.

We have heard with pleasure that the Catholic Women's Union "promises in a special manner to dedicate itself to the education of youth, and to the betterment of the family and the school." . . . Not only do We praise the end, but We applaud the means to be employed, as has been so well said, "by introducing into the life of the country, a clearer vision of justice and charity." O, if the new generation were to grow up imbued with these virtues; above all, if justice and charity were less talked of in theory, and more exercised in practice, these hotly debated and formidable social questions would soon have their perfect solution.

However widened, then, women's sphere may be, its natural center must be the home. Whatever tends to disturb that center, weakens woman's best influence. In "the changed conditions of the times" new rights and functions devolve upon her, but her first duty is to the family.

WOMAN'S SUBLIME OFFICE

MAN may build a house and furnish it, but only woman can make a home. Home-making is, therefore, her unique office. If she abandons it to devote herself to house-building, no one can supply for the irreparable loss occasioned by her unnatural conduct. To woman in the home, and in the school, Almighty God confides an office almost sacerdotal. Nothing can approach it in importance and in sanctity. An immortal soul, for which the Son of God died, is entrusted to her care. Her heart must be the cradle and the nursery of virtue. In it are nourished the saints and the heroes, famed and hidden, upon whom depend the safety of the State, peace among all peoples, and the spread of the Kingdom of God. Only by a perversion of the natural and Divine law can any activity, however noble in itself, be suffered to infringe upon, or to take precedence of, this sublime function. "The times have enlarged the field of woman's activities," but it remains ever true that the woman whose pure heart and sacrificial life give to the world a man and to God a soul, has wrought with an infinitely higher art than the builder of Reims.

PAUL L. BLAKELY, S. J.

NOTE AND COMMENT

The Bolshevik
School

A CORRESPONDENT of the Educational Supplement of the *London Times* outlines the Bolshevik educational plan as devised by the educational commissary Lunacharsky, who is said to be familiar with most European languages and has studied at various foreign universities. It is typical of what any country might expect if Socialism could ever attain sufficient power to enforce its ideals.

The Bolsheviks begin by abolishing all existing schools, of whatever type or name: elementary, middle or high, classical or modern, commercial, technical or religious. In their place they establish a uniform type of school, to be called the "Labor School." It will be divided into two grades, the first for pupils from eight to thirteen years, a five years' course; the second for pupils from thirteen to seventeen, a four years' course. With this school is combined a kindergarten for children from six to eight years of age. The school is to be for both sexes together, and education is to be compulsory for all of school age. There

is to be one "school workman" (apparently the new Bolshevik name for teacher) to every twenty-five pupils.

The school, once established, is to express a very definite conception of life. As a matter of course, no religious instruction whatever is to be provided, and religious service will be strictly forbidden. The moral basis of the school is to be "productive work."

The principle of "productive work" is to give organic unity to all the teaching. Collective productive work is to prepare the pupil for the Soviet Republic. The entire school life has been planned to give a foretaste of this paradise. "There are to be no home lessons, no obligatory tasks of any sort, examinations are altogether forbidden and punishments are abolished." But hot lunches are dealt out every day to the pupils, and their consumption is not free but compulsory for all. The reservation of one teacher to every twenty-five children, needless to say, is not within the economic possibilities of Bolshevik Russia, but the plan itself clearly indicates the ultracardom that Socialism would establish, forcing all men to conform to one single system of thought and action, and relentlessly imposing this by every means at the command of the most imperious form of State tyranny the world has yet known. Yet no one can fail to see the intimate kinship, in principle, between the Bolshevik ideal and the Smith-Towner system of federal centralization.

How a Presbyterian Editor Sees the Church

IT is always interesting to learn how much some of our separated brethren love us. On this point the editor of the *Herald* and *Presbyter* seldom leaves us in doubt. Under date of October 29, he writes:

There was never a time when the Papal Church was more ambitious to control the whole civil and religious life of the world than just now, and it is continually plotting and contriving and scheming to this end, with all cunning and plausible plans for deceiving and entrapping. But as the art of printing was one of the means that led to the overthrow of Romanism at the time of the Reformation, under Luther and Calvin and Knox, so the widening opportunities for publicity today make it an impossibility that this overthrown body shall regain its former position. But it will scheme and labor with a patience worthy of a better end. Let the friends of light and truth and liberty be ever alert.

How delighted we might well be if we had but one-tenth of the energy and perseverance our enemies ascribe to us! We should know how to turn it to better purpose than this Presbyterian editor imagines. In the meantime we may condole with him as he sheds inky tears over "the large sums that are being lavishly bestowed upon the Roman Catholic Cardinal, who is being so ostentatiously capitalized by the Catholic Church just now."

Circular Homes for a Globular Earth

NATURE has never built one square world, home or nest yet, and it is a safe bet she never will." That is Mr. C. N. Wisner's reason for inventing the circular home that is put together out of three concrete parts, on the unit system. Each room is circular, and the house can be increased indefinitely, in height or width, by the addition of standardized unit rooms and standardized unit halls, precisely like a sectional book case. Each room can be added to a similar room by a concrete hall-way, which is also a closet. At the top of each room is a ventilating apparatus. Nothing more than a telephone call will be required to add a new room to your circular home on a few hours' notice.

Suppose, for instance, there's a thrifty young bachelor who has bought a lot. On it for \$500 he has a caterpillar

tractor cart a one-room Wisner house. There you are, Later as his savings bank account grows, he wants a den to be added to his one-room. Another telephone call. Out comes a mere \$500 for another room. Then he marries. And he only wants a three-room house to start. Another \$500 gives him the three-room house of his dreams, with two hallways and closets.

The houses, we are assured, will last more than 100 years. They are water-proof, fire-proof, noise-proof, dust-proof, damp-proof, rat-proof, insect-proof and storm-proof. They will be warm in winter and cool in summer. And as a final reason to prove that these rooms are the ultimate ideal and that square rooms most surely "belong to the devil," Mr. Wisner offers \$100 reward to any one who can show that the Creator ever made anything square. "If the square things were any good, why was there not at least one thing in all the world created square?" This Ruskinian argument is unanswerable. Since the United States is short 1,000,000 homes; England, 400,000; and France, Belgium and Russia, 1,000,000, Mr. Wisner is willing to build homes for all the world and offers stock in his corporation for all who are willing to take the venture. Office and hotel buildings, too, are to be constructed on the new circular, sectional plan, and can be raised to any height. Taken all in all, Mr. Wisner's advertisement is the most interesting and optimistic that has reached us in many a month.

Temples of Mammon for Houses of God

THE last church in the center of Liverpool has been pulled down. It is an act symbolic of the change that has come over the Anglican Church in England. "It is not a question of bringing people back to the Catholic Church; it is a question of re-Christianizing the country," an Anglican clergyman recently remarked. Writing to the *Anglican Church Times* "a saddened Liverpopolitan" thus unburdens his mind:

The churchyard has been sold to Harrods for a quarter of a million, and the proprietors of the mammoth London store are going to build on the churchyard a vast up-to-date drapery store of colossal dimensions at a cost of a million. One by one the churches in the center of this great city have during the last thirty years been pulled down, till there is now not one single house of prayer left except St. Nicholas's, and that is quite out of the way, right down by the riverside. There is now not left one single house of God to witness to the reality of the greater things of life and the things which are unseen, but eternal. The houses of God are gone, the temples of Mammon alone remain. The bones of our forefathers are to be carted away with as little delay as possible, and according to the local papers, within fifteen months we shall see opened a colossal shop which will need 2,000 hands to work it.

In London fifty churches are still maintained, but according to the *Living Age*, their congregations have vanished. Something other than business is accountable for these signs of the times. The Church of England has lost its hold upon the people. Her clergy know this best and often enough have candidly admitted the fact.

Divorce Record in Georgia

THE State of Georgia, it seemed, had of late acquired sufficient unenviable notoriety. But on November 28 a new record was established by the city of Atlanta. More than one hundred verdicts in divorce cases were returned on that single day by two juries in the Supreme Court. More than 400 divorce petitions of undefended cases still remained on the docket. Two verdicts are required by the laws of Georgia to make a divorce legal, with a lapse of time between the first and second decree. The verdicts in question were of both kinds.